

THE OCCIDENT.

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THE OCCIDENT.

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THE OCCIDENT,

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SAN FRANCISCO, CAL.

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Important Events.

The Orangemen of Toronto made a deplorable mistake last Thursday when they assailed O'Brien the Irish demagogue with clubs and bricks. It is reported that they shouted "kill the traitor," and knocked him down so that he was forced to take refuge in a laundry to save his life, when he was conducted by a police officer to the hotel. That O'Brien's friends would make the most of any demonstration against him and greatly exaggerate it is true enough, and yet he should have been left alone so far as the people are concerned. His going to Canada to publicly denounce the Governor General, and thus attempt to incite a revolution was a most aggravating insult, but to give him an opportunity to pose as a martyr, will be exactly what he wants. Three hundred students from our States, Roman Catholics of course, and many priests are said to surround the Irish agitator as a body guard.

The Attorney-General has filed the following opinion with the Superintendent of Public Instruction: In answer to your letter, inquiring as to whether or not children seventeen years of age and over are entitled to draw the school-tax apportionment, as per section 444 of the Political Code, which creates the grammar-school-course fund, I have to say that in my opinion they are not. The second subdivision of section 1663, Political Code, informs us what is the grammar-school course: "The board shall also prescribe a course of study, not to conflict with section 1666, that will fit and prepare students therein to enter the scientific department of the University of California, to be divided into four grades, requiring one year in each grade, and to be known as the grammar-school course."

The grammar-school course referred to in this part of the section in the high-school course and is entirely different from the primary and grammar grades provided for in the first subdivision of section 1663. Now the con-

stitution says, in subdivision 6, article IX, that the entire revenue derived from the State school fund and State school tax shall be applied exclusively to the support of primary and grammar schools.

The evident intent of the Legislature was to direct these funds, the State school fund and the State school tax, so as to contribute in this way to the support and maintenance of the high school, but under the constitution this cannot be done, and this source of revenue must be kept intact for the exclusive support of primary and grammar grades.

It is said that more than 17,000 men have put on the blue ribbon in Chicago at the Murphy temperance meetings. A Central Temperance League has been formed with more than 800 members to carry on the work this summer, and if possible to make it a permanent feature in the work of the Evangelization Society. Major Whittle is the active working President of the League; Murphy, Moody and Farwell are honorary presidents for life.

Mr. Moody has secured a site for his training school; this is in addition to previous gifts of \$250,000 for the school. Several annual subscriptions of \$600 for the support of Christian women as visitors in different sections of the city have also been obtained. When fifty of these subscriptions shall have been received the Evangelistic Society will be well established.

The Rev. Dr. Dix of the Prot. Episcopal church, New York, has taken occasion to call all erring churches to repentance and to a gathering into the true fold. The only basis of union he declares to be the four points set forth by the college of Bishops which he states as follows:

1. The Holy Scriptures, as the divine revelation to man.
2. The Nicene Creed, as the authoritative and official statement of their sense.
3. The Sacraments, as the instruments of connection with the supernatural world.
4. The Historic Episcopate, as a divinely appointed institution for transmitting the truth and grace from generation to generation, to the end of the world.

The doctor, in views of the perversity of the Baptist and Methodist and Congregational and Presbyterian denominations in refusing to be swallowed up by the smallest of ecclesiastical denominations—the Episcopalian—takes up the lamentation and says: "Is the debate finished, have they yielded to our arguments, and are they ready to repent and abandon their idols and come to us with the asseveration, 'Whither thou goest I will go; thy people shall be my people, and thy God my God?'"

In this connection it is interesting to note that the Conference of Church of England and Prot. Episcopal Bishops and Missionaries in Japan, held in Osaka, February 8th, took action looking to the organic union of all denominational Christians in Japan. They resolved (among other things), "That

this United Conference (of Episcopalians from England and the U. S.) wishes to place on record its desire for the establishment in Japan of a Christian church which, by imposing no non-essential conditions of communion, shall include as many as possible of the Christians of this country." The resolutions were sent, together with two sermons of Bishop Bickersteth, to each of the Protestant denominations represented in the "Council of the United Church of Christ in Japan." The Council, consisting of the U. P. of Scotland, Presbyterians North and South and Reformed (Dutch) of the U. S., reply: "The sermons speak of 'numerous bodies of Christians with ministries and disciplines of their own, deficient alike in conception and authority.' Even in this country, where there is no State church and, where, therefore, as in America, conformity and non-conformity are unmeaning terms, the sermons speak of the United Church of Christ in Japan, as the work of non-conformist Christians." . . . "The Presbyterian church is one of the great historic churches, a church of theologians and statesmen, a church of martyrs and confessors, a church that upheld liberty of conscience in Europe against the Church of Rome and the Church of England. And we have not come to Japan to receive anew the ministry of reconciliation from the Bishops of the Anglican Communion." And yet the Council agree to send a representation to meet a similar delegation of the conference—but on equal terms alone.

They ask these pointed questions: Do the Bishops and other clergy of the Osaka conference regard the Episcopate as one of the 'non-essential conditions of communion,' referred to in the resolution? Do they acknowledge that the Presbyterian church is as truly a church of Christ, as is the Anglican communion? Are they ready by word and deed publicly to acknowledge the validity of the ordination of the ministers of the United Church of Christ in Japan? Are they ready to receive the Sacrament of the Lord's Supper at their hands.

It is announced by telegraph from Washington that the Alliance which controls nearly all the principal ministers in the district of Columbia, has adopted a resolution which declares:

"That no members of the Alliance solemnize marriage for any person who has a divorced wife or husband still living, if such wife or husband has been put away for any cause arising under the marriage; but this recommendation shall not be held to apply to the innocent party to a divorce for cause of adultery, nor to divorced persons seeking to be united in marriage."

If this action could help to put a stop to the obtaining of divorces it would be unquestionably a good resolution.

About the latter part of July a novel yacht will be launched in the Ohio river, which will no doubt be followed by many more. It is being built for S. S. D. Thompson. It will be thirty-six feet long, six feet beam and will draw less than twenty-two inches. It is to be run by gas, the gas to be generated

from chemicals in a machine which will occupy about eighteen inches space in the stern of the boat. The power will be 4-horse, and the builders guarantee the boat to travel twelve miles an hour. The engine, machinery, etc., only weigh about three hundred pounds, so the vessel will carry twenty-five people.

The New York Medical Missionary society has changed its name and scope and becomes "The International Medical Missionary society." The chief object of the new society will be to train men and women for medical missionaries under the various mission boards and otherwise. It will also send medical missionaries abroad on an unsectarian and self-supporting basis. The society is composed of members of the leading evangelical denominations.

In our country it is usually thought that there exists such a community of fellowship among the Jews as to prevent any from suffering very greatly in poverty, but the London papers are calling attention to the extreme and increasing pauperism of the East End Jews. The total number of Jews in London is estimated as only forty-six thousand, yet of these no fewer than fourteen thousand, three hundred and fifty received aid last year. Figures which the Jews themselves accept as authentic show that last year every third Jew in London was actually in receipt of poor-relief; every second Jew belonged to the regular pauper class, and every second Jewish funeral which took place in the metropolitan area was a pauper funeral.

A new York man named Boynton has invented a bicycle railroad which he claims capable of doing the work of a double-track railroad, and running at a speed of two hundred and twenty miles per hour, thus reducing the trips from San Francisco to New York from one week to one day. He has interested Thomas Garfield, President Garfield's Private Secretary, in the invention.

Secretary Lamar has issued orders to show cause why many grants of land to railroad companies should not be revoked. Among the roads are the following: In Montana, the Northern Pacific; in Idaho, the Northern Pacific; in Oregon, the Northern Pacific; in Washington Territory, the Northern Pacific; in Oregon, the Oregon and California; in California, the California and Oregon, the Southern Pacific main lines and Southern Pacific branch lines; in New Mexico, the Atlantic and Pacific; in Arizona, the Atlantic and Pacific; in Oregon, the Oregon central wagon-road and the Dalles military wagon-road. There is a prospect of millions of acres being opened for settlers.

Our fellow-creatures can only judge of what we are from what we do; but in the eyes of our Maker what we do is of no worth except as it flows from what we are.

The Mount of the Holy Cross.

BY JAMES G. CLARK.

[The "Mount of the Holy Cross," the principal mountain of the Saguache Range, Colorado, is 14,176 feet above tidewater. The cross is located near the top, facing the east, and consists of two crevices filled with snow summer and winter. The crevices are about fifty feet wide and the snow in them from fifty to one hundred feet in depth. The perpendicular arm of the Cross is some 1,500 feet long and the horizontal arm 700 feet. The Cross can be seen at a distance of thirty or forty miles.]

The ocean divided, the land struggled through,
And a newly born continent burst into view;
Like furrows upturned by the plough-share of God
The mountain chains rose, where the billows had trod,
And their towering summits in mighty array
Turned their terrible brows to the glare of the day,
Like sentinels guarding the gateway of Time,
Lest the contact of mortals should stain it with crime.

The ocean was vanquished, the new world was born,
Its headlands flung back the bold challenge of morn,
The sun from the trembling sea marshaled the mist
Till the hills by the soul of the ocean were kissed,
And the Winter king reach from his cloud-castled height
To hang on each brow its first garland of white;
For the crystals came forth at the touch of his wand,
And the soul of the sea ruled again on the land.

Then arose the loud moan of the desolate tide,
As it called back its own from the far mountain side,
"O, soul of my soul, by the sun led astray,
Return to the heart that would hold thee alway;
The sun and the silver moon woo me in vain,
By day and by night I am sobbing with pain,
O, loved of my bosom, O, child of the Free,
Come back to the lips that are waiting for thee."

But a sound like all melodies mingled in one
Came down through the spaces that cradled the sun.
Like music from far distant planets it fell,
Till the earth, air and ocean were hushed in the spell;
"Be silent, ye waters, and cease your alarm;
All motion is only the pulse of my arm;
In my breath the vast systems unerringly swing,
And mine is the chorus the morning stars sing.

"'Twas mine to create them, 'tis mine to command
The land to the ocean, the sea to the land;
All, all are my creatures, and they who would give
True worship to me for each other must live.
Lo, I leave on the mountain a sign that shall be
A type of the union of land and of sea—
An emblem of anguish that comes before bliss,
For those who would conquer must conquer by this."

The roar of the earthquake in answer was heard,
The land from its solid foundation was stirred,
The breast of the mountain was rent by the shock,
And a cross was revealed on the heart of the rock;
One hand pointing south, where the tropic gales blow,

And one to the kingdom of winter and snow,
While its face turned to welcome the dawn from afar,
Ere Jordan had rolled under Bethlehem's star.

The harp of the elements over it swung,
In the wild chime of Nature its advent was rung;
Around it the hair of the Winter king curled,
Against it in fury his lances were hurled,
And the pulse of the hurricane beat in its face
Till the snows were locked deep in its mighty embrace,
And its arms were outstretched on the mountain's cold breast
As spotless and white as the robes of the blest.

Then the spirit of Summer came up from the south,
With the smiles of the Junes on her beautiful mouth,
And breathed on the valleys, the plains and the hills.
While the snow rippled home in the arms of the rills.
The winter was gone, but the symbol was there,
Towering mutely and grand, like the angel of prayer,
Where the morning shall stream on the place of its birth,
Till the last cross is borne by the toilers of earth.

It cannot grow old while the sea-breath is drawn
From the lips of the billows at evening and dawn,
While heaven's pure finger transfigures the dews,
And with garlands of frost work its beauty renews;
It was there when the blocks of the pyramid pile
Were drifting in sands o'er the plains of the Nile,
And it still shall point homeward, a token of trust,
When pyramids crumble in dimness and dust.

It shall lean o'er the world like a banner of peace,
Till discord and war between brothers shall cease,
Till the red sea of Time shall be cleansed of its gore,
And the years like white pebbles be washed to the shore.
As long as the incense from ocean shall rise,
To weave its bright woof on the warp of the skies,
As long as the clouds into crystals shall part,
That cross shall gleam high on the continent's heart.

Changing Hands.

A friend wanted to sharpen his ax and asked me turn the grindstone for him. The ax was very dull, the grindstone heavy, and my arm grew weary long before the desired edge was secured. I remembered the story of the poor little fellow who had to turn grindstone all day, and who, when asked what he did when he was tired, replied that he changed hands. I changed hands and kept changing, and so was able to accomplish the task. But the incident made me think of several things that may not seem to be very naturally suggested by either axes or grindstones.

First. We make a great mistake in training our children as to the use of their hands. We teach them that the right hand is better than the left, should do more, can and should acquire more skill. We are to write with it, sew with it, etc., while the left hand is only to hold the paper or cloth. Now I can not see anything in the structure of my

hands to justify this preference of the one over the other, and I can see many reasons why both hands should be trained to all kinds of handicraft that I may wish or need to engage in. How weary my right hand gets when I have to drive the pen with it hour after hour! What a relief if I could transfer the work part of the time to the left hand! She who has to ply the needle all day would not be half so tired at night if she could change hands now and then, as I did when turning grindstone. I have seen fruit pickers and hop pickers who used both hands, and they did nearly twice as much work in a day as those who used only one. It is hard to learn anything requiring flexibility of muscle in middle life. But I would earnestly advise all young persons to look into this matter and see if they can not make both hands right hands—if they can not so train their muscles that neither hand shall be left idle and useless when there is hand work to be done.

Second. But from the hands my thoughts take a wider range. One of the results of the high civilization of our day is a minute division of labor. The man who does only one thing, who keeps doing it over and over a thousand times a day, can get to do it faster and better than if he did half a dozen things. Hence we are told that a few years ago, when pins were made by hand, it required no less than twenty-five persons to make a pin. One did nothing but cut the wires into the right lengths, another straightened the pieces, another pointed them, etc., etc. Now it may have been good for the pin business to have a man spend his whole time cutting wire. But was it good for the man? Did not God give him other powers and faculties besides those employed in that simple operation, and should he not have cultivated all his powers? He was created a man and not a pin-cutting machine. But he had to earn a living, I may be told, and this was the only way that he could do it. Very well. The man is then not to blame if he did the best he could; but the system is to blame which prefers cheap pins to men who are fully developed, muscle and mind.

Some California farmers don't change hands. They cultivate a single crop, sell it for cash and buy everything else. If a man has a hay ranch, he devotes himself exclusively to cutting and baling hay. He will have no grain, no fruit, no vegetables, no dairy, no sheep. Now there is no necessity for this state of things. It is a mere habit. The man has got into a rut, and it is easier to jog on there than to get out. Nearly all the hay ranches are excellent for fruit and for raising cattle. And the man who wants to be an independent farmer ought to try to raise a good deal of some one thing, and more or less of everything that is adapted to his soil and climate. By thus changing hands he will be sure of something to live on

and to sell, no matter how wet or dry, or exceptionally cold or hot the season is. I am glad to see that the old ideas of rural life are passing away, and that diversified farming is becoming more popular on this coast.

One reason why so many brain-workers break down is that they have not sufficient variety. They work too long and exclusively in a single channel. They make sermons all the time, or write editorials all the time, or pursue one branch of investigation. In this way the powers are sharpened. The man acquires a wonderful facility for work in his special department. But all this strain is brought upon a single set of faculties. They suffer from over-use and his other powers from non-use. The man becomes one-sided, mentally deformed, and at last mentally and physically diseased. Let him change hands now and then—not take a long vacation and go away and do nothing, trying to rest while he is restless in spite of all his trying, because he has nothing to do. No, let him take some different work for a part of his time. Let the preacher write for the papers, as Cuyler and Talmage do. Let the editor get up some lectures and go about delivering them. Let the brain-worker get a piece of land and cultivate it. Let all our thinkers go more into society and help to get up such conversational reunions as they had in France just before the first Revolution. By such a changing of hands both mental and physical health would be promoted.

Some people think that heaven is a very tame, quiet and monotonous place; but if any of us ever get there I think we shall find it a place of intense activity. No hurry, no bustle, no clanging and clashing; but steady, ceaseless movement of thought, of tongue and of wing. And we will find that everybody at some time is studying everything and doing everything. There will not be saints devoted exclusively to singing, and others playing on golden harps, and others to investigating the harmonies of the universe; but each will go from theme to theme, and from employment to employment, just often enough for a healthful variety—just fast enough for the fullest enjoyment of all. Thus there will be no weariness and no satiety. Now we ought to arrange, if possible, our work and our studies here on this principle. While we concentrate our time and energies sufficiently to secure success in whatever we undertake, we should remember that our own development is the great thing after all, and should have enough variety to keep our faculties of mind and body in full play, to exercise them all healthfully and cultivate them all symmetrically.

RUSTICUS

Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind.—Homer.

[FOR THE OCCIDENT.]

A Plea for the Sabbath.

BY REV. R. LOGAN, PASTOR FIRST PRESBYTERIAN CHURCH, SANTA MONICA.

The following are some of the reasons why we should abstain from labor on the Sabbath day:

I.—The Moral Law, binding in all ages, directly says, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc.

II.—Physical law requires rest for man and beast, at least one day in seven. Neither mind nor body can long endure the strain of continuous application to labor. The best authorities on physical science are agreed on this point. Many a man clings to his pen, or desk, or shop, until death suddenly releases him from his toil.

III.—Social Law requires a rest from labor to give an opportunity for people to meet together and hold fellowship with each other and communion with our common Father in Heaven.

IV.—The Law of Expediency demands a Sabbath for the people. Custom, apart from duty, is a powerful agent in moulding society. The majority or those that come from the Eastern States and provinces have been accustomed to observe the Christian Sabbath and are naturally shocked when they find traffic in the shops or on the streets on that day. Heads of families who respect the Sabbath will not willingly bring their children and make homes in a town or a city where the day is not outwardly kept. I have now in my mind an instance where an educational institution which would have been of material benefit to the community was taken elsewhere because of these existing evils. It is time that all good people should realize this truth and hasten to remove evils fraught with so much danger to society, evils, which in the future will tell upon the morals and good government of the Republic. New York and Washington have just passed laws closing all places of business on Sunday.

V.—The Law of Spiritual Life requires a Sabbath for the education and culture of our moral natures. The tendency of the age is to degrade man and place him on a level with the lower orders of creation. Reason, Nature, and Revelation unite in teaching at least two grand truths:

(1)—There is a God.

(2)—That the soul of man is immortal. From these truths, which I may say all intelligent people admit, many important matters are easily deduced, such as:

(a)—That we should live so as to please God by recognizing his claims upon us and obeying his commands.

(b)—That we should meet together and render him that praise and worship which is due the Creator from the Creature.

(c)—That we should be careful to do nothing here which would have a tendency to endanger our future

happiness, but rather seek to do all in our power to prepare ourselves for the future life.

"What shall it profit a man though he gain the whole world and lose his soul."

General Assembly.**FIRST DAY'S PROCEEDINGS.**

The ninety-ninth General Assembly of the Presbyterian Church in the U.S. of America met in the Dodge Street church of Omaha, last Thursday, the 19th inst. About 500 delegates were in attendance, among whom were twelve colored men and five or six full-blooded Indians. Representatives were in attendance from Chili, Brazil, India, Mexico, Persia, China, West Africa and Siam. Hindoostan sends one commissioner in the person of Kali Chum Chatterjee, a native Hindoo.

The assembly was called to order at eleven o'clock by Rev. Dr. Marquis. The choir sang Holden's "Jubilate Deo." Rev. Henry Woodward of Washington, offered the opening prayer.

The opening sermon by Dr. Marquis, the retiring Moderator, was from Revelation 3:3, and was a forcible presentation of the conditions of church life and prosperity, emphasizing the necessity of holding fast to the gospel of salvation as Christ had revealed it.

At the conclusion of the sermon Rev. Mr. Harsha appeared in the pulpit and addressed the Moderator as follows:

Mr. Moderator—I trust there will be no alarm excited by the instrument of torture I hold in my hand. I presume some of the commissioners to the assembly expected to see Indians and buffaloes upon our streets. I am glad at least to show them a tomahawk. It was intimated to the Indians that the moderator would need a gavel to assert his authority, and that they might fittingly carve one out of the native woods growing upon their reserve. You will notice that the edge is dulled, and this is a type of friendship. The hammer end is filled with metal. To understand what this means I must say that the Indians smoke their tomahawks as well as fight with them. The hammer end is a pipe bowl and is used at heathen dances and feasts. When an Indian is converted he fills the bowl with metal, and that indicates that he has consecrated himself to God and will attend heathen dances no more. So you have in this singular gavel the two ideas of friendship toward the white man and purely toward God—"I have found a better day."

Dr. Marquis then accepted the tomahawk-gavel, remarking that he wished to have conveyed to the Indian who had so kindly offered the gift the deep-felt gratitude of the Assembly and also the fact that the body cordially sympathized with the struggle with the persecuted and oppressed red man. The assembly was supposed to be a peaceable body of men, and it was eminently proper

that the edge of the tomahawk should be dulled, as an evidence of peace. It was also proposed that the orifice in the head should be closed as indicative of the fact that the deliberations of the assembly were not in need of the stimulating influence of the peace-producing nicotine, but if through some mischance a disturbance should arise, a means might readily be found to quell the same without opening the orifice in question.

The gavel is of carved oak, the gift of the Indians on the Omaha reservation.

At the afternoon session which was held in the exposition building, the principal business was the election of a new moderator for the ensuing year. There were five candidates—Rev. Dr. Joseph Smith of Baltimore, Rev. Ransome B. Welch of Auburn N. Y., Rev. Calvin W. Stewart of Coleraine, and Rev. J. McClellan Holmes of Albany, N. Y. Considerable feeling was displayed, and some active canvassing was done. Two ballots were taken.

On the second ballot Welch and Holmes withdrew, and it resulted in the election of Rev. Doctor Smith, who received 278 votes. The new moderator was born in 1818 in Mercer county, Pa. He has been in the ministry for forty-five years, and for the past twenty-five years has been pastor of the Central Presbyterian Church of Baltimore. Four temporary secretaries were appointed. Adjourned.

SECOND DAY.

Immediately after the opening exercises of the Presbyterian General Assembly a formal fraternal greeting was received from the Episcopal Council of Nebraska, in session in Omaha. It is said to be the first instance of the kind on record.

Rev. Dr. Oliver of the Protestant Episcopal church of the Diocese of Nebraska, appeared as the representative of the Council, bearing fraternal greetings and welcoming the Assembly.

The rules of the Assembly of last year were adopted for the government of the present meeting. Standing committees were announced and statistical reports were received and referred to a committee of seven.

The committee on Monument to John Calvin reported a feeling among the prominent pastors and clergymen such as not to warrant the erection of a monument, because they recognized the fact that he needed no such memorial, as his life and his works were his greatest monument. The report was adopted.

The report on ecclesiastical relations was discussed at length and adopted. It recommends as of vital importance the identification of missionaries with native ministers and other foreign missionaries; also, that where it is possible abroad to satisfactorily establish Union Presbyteries, the further organization of the Presbyteries in connection with the General Assembly is discouraged; also that foreign missionaries join

the Union Presbyteries where they are engaged; also, that in case a missionary thinks it undesirable to make a transfer of ecclesiastical membership, the decision of the question shall be left to the Home Presbytery to which he belongs; also, that there be published in the report of the General Assembly the names of all ordained missionaries, who, having been sent out, but who by joining Union Presbyteries, have severed their regular membership with the Home Presbytery; also, authorizing each foreign mission of the Union Presbyteries to send an ordained missionary or ruling elder as delegate to the General Assembly, with right to speak on all questions.

General Shields of Missouri introduced a resolution commending the action of the Synod of Missouri in trying to effect harmony between the churches of the Southern and the Northern Assemblies. The resolution was finally adopted, after a long discussion. It is as follows: "In order to give the strongest possible grounds of confidence to those of our brethren in the other synod who desire organic action with us, we hereby express confidence in the soundness of the doctrine and Christian character of those brethren, and cannot doubt that a more intimate union would lead to a more speedy removal of the barriers that now separate those of like precious faith and increase the natural affection and esteem."

The following message of greeting was sent to the General Assembly of the Presbyterian church (Southern) in session at St. Louis, Mo.

"The General Assembly of the Presbyterian church in the United States of America, in session at Omaha, Neb., send you fraternal greetings, and announce to you that they have unanimously adopted the declaration of principles adopted by the Synod of Missouri at its meeting in 1886. See Psalm 122, 7th verse, and John, 17th chapter, 21st verse.

Arrangements were perfected for the grand centennial meeting of the Presbyterian church North and South in Philadelphia on the fourth Thursday of May, 1888. Two meetings are to be held morning, afternoon and evening—one in the Academy of Music, and one in Horticultural Hall. All speeches are to be delivered without manuscript—the presiding officers, William Strong, alternating with Samuel M. Breckenridge, [LL. D., and James A. Beaver alternating with Hooper C. Van Voorst. The list of subjects and speakers were chosen. The Rev. Francis A. Horton, D.D., was appointed to represent the Presbyterian church in the Fourth Council of the Presbyterian General Alliance, to be held in London, Eng., in June, 1888; Alternate, Rev. A. L. Lindsey, D.D.

A grand Sunday school mass meeting was held in the evening. Addresses were delivered by Dr. Marquis, Dr. Worden and others, and 3,000 persons were present.

THIRD DAY.

The third day of the General Assembly of the Presbyterian Church of the United States opened at 9 o'clock with half an hour of devotional exercises. The question of a consolidated magazine was made the special order for Monday. Among the communications referred to appropriate committees were the following subjects: Organic union with the Southern Church, abolition of the Committee on Temperance, amending the Confession of Faith relating to the spiritual character of the church, dismissing the Board of Missions for Freedmen and disposing of the property of dissolved churches. The Committee on Overtures reported upon the overtures from several presbyteries that some action ought to be taken with reference to an organic union between the Northern and Southern churches. The committee recommended that as the Assembly had on yesterday taken an affirmative action on the same subject the matter needed no further attention. The report was adopted.

A resolution was adopted that no executive officer or employee of the Publication Board, or a member of any other benevolent board of the church, shall be a member of the Board of Publication. The resolution was adopted that the Board of Publication shall consist of four ministers and four ruling elders who shall serve for one year, four ministers and four ruling elders to serve two years, four ministers and four ruling elders to serve three years, from the third Tuesday of June, 1887, and each succeeding general assembly shall elect four ministers and four ruling elders to serve for three years thereafter. The annual collection in the churches for the benefit of the Board shall hereafter be known as the collection for Sabbath school work. The name was changed to the "Presbyterian Board of Publication and Sunday School Work," and its members reduced one-half. It was further divided into three departments, viz.: Dr. Worden was made Superintendent of Sabbath school and Missionary Work; Rev. Dr. J. R. Miller, Editorial Superintendent, and John A. Black, Business Superintendent. Rev. Dr. Craven was indicated as General Secretary, but no definite appointment was made. The reorganization of the Board is to take place June 31, 1887.

The report of the Committee on Ministerial Relief made by Dr. Phraner, of Sing Sing, stated that the maximum amount afforded needy ministers was \$300, the average amount being less than \$200. There has been paid into the treasury during the year \$136,223, an increase of \$16,000 over the previous year. The Perth-Amboy (N. J.) Ministers' Home is accommodating about thirty ministers. Relief has been given to foreign missionaries. Renewed energy in the cause of aiding aged ministers was recommended. There are thirty-five more families on the

relief roll this year than last year. Nevertheless a good showing was made, with a good working balance of \$21,000. Dr. Cattell of Philadelphia, who spoke eloquently on this subject, urged a great effort to raise \$1,000,000 as a centennial fund for the support of the Board.

Rev. Wm. R. Taylor, D.D., of Philadelphia, presented a fraternal greeting from the Synod of the Reformed Church of America, remarking that for sixty-five years these greetings had been exchanged, and that himself, his father and his grandfather had appeared on the floor of the Assembly in that capacity. He hoped that the inner union would become still more intimate between both churches.

The Moderator, in replying, reminded him that the common name of both bodies is "The Reformed Church." "The symbols of our faith are one, whether they come to us from Holland or Scotland, and that if yesterday they were first cousins, to-day the Assembly regarded the delegate as a brother beloved." [Applause.]

After an adjournment at 12 M., a meeting of clergymen who had served in the war was called, when a resolution was adopted and forwarded to the minister soldiers of the Southern Assembly, asking them to co-operate in the organic action, suggested by the action of the Assembly yesterday.

This afternoon at three o'clock all the commissioners and their lady friends were given a ride throughout the city. The carriages were contributed by the citizens, and formed the longest line of vehicles ever seen in the city. The air was delightfully cool and the ride was greatly enjoyed by the visitors.

In the evening there was a grand reception in the Exposition building tendered to the members of the Assembly, at which hundreds of the most prominent citizens were present.

MONDAY, FOURTH DAY.

The event of principal interest yesterday, was a meeting held at 3 P. M. in behalf of the Centennial General Assembly. Rev. Mr. Denny, the ninth or tenth lineal descendant of the first Presbyterian minister who landed on these shores led in prayer.

Rev. Dr. Heckman of Cincinnati opened by saying: "We are not preparing to celebrate the centennial of our church, for we are one hundred years too late for that, but we are arranging for the centennial anniversary of our General Assembly." It was earnestly recommended that both the ministers and laity prepare for this by a series of sermons and addresses bearing on the history of the church, showing its doctrine and policy to be squarely based on God's word, and its right to a conspicuous place in this respect among the reformed churches. Its constituency establishes its place and character in the reformed church. It has absorbed and affiliated the Presbyterianism and Calvinism from the various

European nationalities, and is made up of contributions from all the churches of the Reformation. The attitude of our Presbyterian Church to all great social and religious events and questions in the history of our country has been right and just.

This morning Dr. Burchard of Alleghany, of the Committee on Missions Among Freedmen, reported, showing 7,000,000 freedmen, and 280 missionaries, an increase of fourteen over last year. There are 217 churches, an increase of fifteen. The memberships number 15,580, and the Sunday school attendance 15,780. There were 1923 memberships added to the church. The work done is encouraging, yet while there are 1,420,000 voters, 1,065,000 of these can neither read nor write. The higher educational institutions among colored people are doing well, particularly the one endowed by Mary Allen at Crocker, Tex., which now has an attendance of eighty-six. The total receipts of the board during the year were \$118,237, and expenditures \$126,228, leaving a deficit of \$14,131, which has been borne by the treasurer.

Dr. Burchard then introduced a resolution commending the board for its fidelity and efficiency, and also recommending that its work be pushed forward and all ministers be urged to acquaint their people with the work among the freedmen, and to appeal for aid in this cause, and that members of the board whose terms now expire be re-elected members for three years.

With some slight amendments the resolutions introduced by Dr. Burchard were adopted. Under the amendments Biddle University is made exclusive for the education of colored people. The colored race is represented in this assembly by seven colored ministers from the South and quite a number of colored delegates.

The major part of the morning session was devoted to the one question, whether or not the Freedmen's Committee should be consolidated with the Board of Home Missions, and some regarded the question as a struggle on the part of the Committee for existence. The speeches of the morning seemed to anticipate and deprecate the proposed consolidation.

Finally the report was recommended. In the case of the *Consolidated Magazine*, its name was retained, but after June it will appear in a cover of new color and new device. The statistical tables will also be incorporated, making 104 pages. It numbers 23,600 paying subscribers, and its success has been unprecedented.

The rule requiring a full collegiate course before entrance upon theological studies, as given in chapter 4, section 6, Form of Government, was relaxed under certain restrictions, where young men fully accredited by their Presbyteries may be licensed for two years to labor among the masses in the cities, but shall not exercise any of the functions of the ministry.

The following was received to-day:

"The general Assembly in session at St. Louis have received with joy the greetings of the General Assembly in session at Omaha, and cordially return their brotherly salutations. See Psalm 122, verse 8; Ephesians, chapter 4, verses 4, 5 and 6."

All the matters relating to the mutual action of the assemblies have been referred to a special committee, whose report has not yet been made.

The Judicial Committee reported as follows in the case of the protest of J. B. Roberts against the action of the Synod of the Pacific: "In excepting to the records of one of the Presbyteries in said Synod, on the ground that the names of absentees are not recorded, your committee would respectfully recommend that the action of said Synod be sustained as final."

The report was adopted.

In the evening a popular meeting was held in behalf of the colored people, Rev. Dr. R. H. Allen of Pittsburgh, the Secretary of the Freedmen's Committee presiding.

Home Missions.

The Woman's Synodical Committee of Home Missions met in the editorial rooms of THE OCCIDENT, Wednesday afternoon May 4th. The meeting was full of interest. Mrs. Young of Fort Wrangle, Alaska, was present, and gave the history of her school.

This school is not under the care of the Board, but is supported in part by the Government, and voluntary contribution of any who wish to aid in the good work. Mrs. Young feels that the school will prosper, and that she will be blessed in her work.

The young ladies of the First Presbyterian Church of this city, reported having purchased and forwarded, a carpet to the Westminster Presbyterian Church in Salt Lake City, at a cost of \$150.

The ladies of Oakland reported that their bell had arrived, was placed in position, and did, on Easter morning, ring out its notes over the city of Salt Lake. Mrs. Hamilton of East Oakland, reported great interest in mission work in that church. They were building a new church, and the ladies would be called upon for money for furnishing and otherwise, but they did not intend to let missions suffer in consequence.

So many churches feel that every dime must be spent at home when church building, or repairs are going on. Such is not the right spirit. We must aid those who are weaker than ourselves, and should not let our fancied wants keep us from giving to missions.

Received since the close of the year on April 9th.

Stockton, W. H. M. S., First Presbyterian Church	\$30.00
Light House Band Chinese Mission	10.00
First Church, San Jose, W. H. M. S.	10.00
	\$50.00

Corresponding Secretary.
May 16th, 1887.

Let Me Rest.

Let me rest on thy bosom,
I'm weary and lonely,
The stars are all gone from my sight;
Let me rest on thy bosom,
On thine and thine only,
Till darkness gives place to the light;
My last joy is taken,
My last hope is shaken,
The wild waters over me roll;
My heart all forsaken,
Now turns to thee only,
The day-star and dawn of my soul;
Let me rest, Lord,
Let me rest.

Let me rest on thy bosom,
The world may bereave me,
Thy love is my light and my stay;
Let me rest on the bosom
That never will leave me,
Though brother and friend turn away;
In language unspoken,
In silence unbroken,
I bring all my trials and woes;
Thy word is a token
That will not deceive me,
Or leave me alone with my foes;
Let me rest, Lord,
Let me rest.

JAMES G. CLARK,
In *Youth's Companion*.

The Presbyterian Church of New South Wales.

BY T. J. CURTIS, MINISTER OF REGENT STREET CHURCH, SYDNEY, N. S. W.

Among the sisters of the Presbyterian Church of the United States of America, that of New South Wales, the northern colony of Australia, though little, is not the least. The faith of our fathers had no local habitation or name in that colony, nor indeed in all the continent, until two years after the commencement of the present century, when twelve pioneer families from Scotland and the borders settled on the picturesque banks of the Hawkesbury, and among their first works built for themselves a substantial stone church which they named "Ebenezer." Not until twenty-one years afterwards had they a passing ministration by an ordained pastor; but the services of God's house were meanwhile regularly sustained by members of their own little community. The Rev. Dr. Lang, whose name is famous as that of a veteran in the cause of evangelization and colonization in Australia, began his labors in Sydney, the metropolis of New South Wales, in the year 1823. Much to his own delight and the people's gratitude and joy, did he discover the little Ebenezer congregation, and preach and deliver the Lord's supper to it soon after his arrival. Ebenezer church still stands a venerable monument of trustful, faithful piety, and continues to be used for the purpose for which it was erected.

The growth of Presbyterian churches in Australia has not been slow in proportion to the percentage of the population professing that faith. We are largely represented in the colonies of Queensland, New Zealand, Victoria, South Australia and Tasmania. The history of the church in New South Wales is not lacking in interest, while its present position as to numbers and influence is, judging by comparison with other denominations, satisfactory. In the year 1862 there were in all fifty-three Presbyterian ministers labor-

ing in the colony; but these were divided in several sections, representing the Established, Free, and U. P. Churches of Scotland, and the Presbyterian Church of Ireland. Very many desired union, and three years' effort resulted in the formation of the Presbyterian church of New South Wales, embracing, upon a basis of union, at once loyal to fundamentals and liberal as to non-essentials, all parties. A very few malcontents stood aloof and have persistently kept aloof. The beneficial tendency of union very soon became abundantly apparent in more vigorous growth and increased peace, liberality and spiritual vitality throughout the length and breadth of the church; and our great Head has ever continued thus to work His approbation of our decision to join hands with one another.

The following particulars will sufficiently indicate the state of Presbyterianism in the colony at present. Of a population a little in excess of 1,000,000, we claim about 85,000. According to recent census returns, the church attendance in the three leading denominations range as follows: Episcopalians, 1 in 4½; Roman Catholics, 1 in 3; Presbyterians, 1 in 2. We Presbyterians are not a thoroughly church-going people in the "Sunny South," but, it may be said without the appearance of Pharisaism, we are evidently better than our neighbors. There are twelve presbyteries, namely: Bathurst, with 11 charges; Clarence, with 10 charges; Goulburn, with 6 charges; Hawkesbury with 8 charges; Hunter, with 14 charges; Illawarra, with six charges; Lachlan, with 8 charges; Monaro, with 5 charges; Mirrumbidgee, with 9 charges; New England, with 8 charges; Sidney, with 22 charges; Wagga, with 8. Total charges, 115; Ministers, 121. The ordinary income of the church last year was approximately, \$250,000; in addition to which nearly \$20,000 was paid to the credit of the Majority Fund. This Fund was inaugurated in the month of April, to celebrate the "coming of age" of the church united. The amount aimed at is \$250,000, to be paid within five years, and allocated in due proportion to the various schemes of the church. Payments and promises already amount to between \$85,000 and 90,000 which, considering the recent lamentable and long continued depression of trade, commerce, and industry consequent upon the six or seven years' drought from which the colony has suffered, is not small and renders the realization of the project hopeful, now that the seasons have improved. Regarding church membership and Sunday-school scholarship, I have no later statistics than those of the previous year, but judging from these, we cannot have less than 8,400 members in full communion and 11,100 scholars.

With a territory extending 900 miles in length, and having a mean breadth of 600 miles, our church in New South Wales has a great and

difficult enterprise to bring religious ordinance to all our people, scattered sparsely except at a few centres; yet the work is being successfully prosecuted, and there are now but few neighborhoods altogether destitute. But a population increases so of course does the need for more ministers, and thus, where a few years ago, one man occasionally visited over a wide area several are now settled. The progressive demands of the future will tax to the utmost the resources of the church in order adequately to cope with them. The intelligence and enlightenment of the community look for, and require high class training and education, in those called to the work of the ministry. One regard has been given by the church to this very important question. Many young men within the colony have, from time to time, consecrated themselves to the noblest of all professions and have been among the best equipped and most successful and acceptable therein; but the supply from this source has at no time been equal to the requirements, and the church has to a considerable extent been dependent on the "home churches." In St. Andrew's College, within the University of Sydney, the church possesses an institution of very great advantage. It is presided over by the discreet and able principal, Dr. Kinross, and a Board of Councillors. The government of the Colony furnished half the cost (\$100,000) of erecting the College, a beautiful and stately edifice of solid stone, and gives \$2,500 towards the Principal's salary. It is open to all who desire residence while graduating at the University, or studying for the ministry.

The Sustentation Fund was for a long period in an unsatisfactory condition; but about six years ago a new scheme was inaugurated and placed under the management of the Rev. J. Miller Ross, whose praise is in all the churches because of his achievements in connection with the establishment, and working of the Sustentation Fund of the English Presbyterian Church. Mr. Ross, who had visited the colony for health's sake, was induced to undertake a similar work there. Under his experienced and able hand, the standard of pastoral support was at once raised, and the minimum annual stipend of \$1,500, with or without manse, declared as it continues to be the law of the church. May that standard ever be maintained. It has elevated the tone of everything ecclesiastical.

Among the other schemes of the church may be mentioned missions to the Heathen and Federation. We are seeking to evangelize the aborigines and Chinese in the colony, and we contribute one of the missionaries and helps on the missionary ship of the New Hebrides. After much negotiation and several conferences, the churches of New South Wales, Victoria, Queensland, South Australia and Tasmania became federated last year, and the first Federal Assembly was held at Sydney, N. S. W., on the 14th of July, with Rev.

Dr. Nish, of Landhurst, Victoria, who had taken a very lively interest in the movement from its inception, as Moderator. The next Assembly is to meet in Melbourne, Victoria, in September next, with Rev. Dr. Cameron, of Richmond, N. S. W., as Moderator. All the federated churches are to retain unimpaired their rights of internal legislation, jurisdiction and discipline. The Federal Assembly is "a Court of Arbitration and Advice." It will be competent for the General Assembly of either of the federated churches to refer any question of importance to the Federal Assembly for advice or final decision; and the latter is also likely to have committed to it the supreme control of Heathen Missions and Theological examinations. It may have further powers, but these are as yet undefined. If for no other reasons, the Federal Assembly will be of great advantage in bringing the brethren together for mutual discussion and intercourse, and in affording more freedom of action throughout the colonies in regard to the calling and settlement of ministers.

Our Ministers' Widows' and Orphans' Fund and Aged and Infirm Ministers' Fund are also worthy of notice. The former provides for the widows of subscribing members a legacy of not less than \$150 per annum for life, or until re-marriage; with an extra allowance of not less than \$50 for orphans under seventeen years of age, and should the widow re-marry, the orphans enjoy their mother's legacy until the youngest is seventeen. Aged or infirm ministers on retiring after at least five years' service are entitled to receive not less than \$500 per annum and use of manse, or equivalent in rent, for life, and an extra allowance for every year of service over ten years. Our Church and Manse Loan Fund lends up to \$2,500 without interest for ten years.

T. J. CURTIS,

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

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Children's Corner.

Waiting for Spring.

"O gracious beauty, ever new and old!
O sights and sounds of nature, doubly dear

When the low sunshine warms the closing year
Of snow-blown fields and waves of Arctic cold!

"Close to my heart I fold each lovely thing
The sweet day yields; and, not disconsolate,

With the calm patience of the woods I wait

For leaf and blossom when God gives us spring!"

—John G. Whittier.

The "Jesus-Preacher."

BY MARY H. GROSVENOR.

When Florence was a very little girl, and was first taken to church, she could not understand much that went on about her; she was pleased and interested in the singing, but when the sermon commenced she would lean her curly head against her father's shoulder, and soon the blue eyes would close and she would be fast asleep.

But as she grew older she found herself able to take some part, for when there was a familiar hymn her sweet voice would ring out joyfully, and, although generally either a line in advance or behind the choir, would struggle nobly with the long words, and come out straight at the end.

She soon observed that the grown people did not go to sleep during the sermon, at least they did not put their heads on their neighbors' shoulders, although she rather suspected one or two of nodding, so it became a point of honor with her to keep awake too.

The first Sunday after this discovery she edged away from her father's encircling arm, sitting very erect in the middle of the pew, the golden curls straying out from under the big hat and the toes of her shoes barely touching the cushion. Several people smiled at this little picture of independence, and her father thought it would not last long, but she maintained the position through the whole sermon, and although confiding to him afterwards that "she had seen two ministers once or twice, and felt very buzzy in her head," she could never afterwards be persuaded to indulge in a nap in church. But such a look of patient resignation would settle upon her face when the sermon began, such pathetic little sighs would creep out as it continued, and such an evident relief was shown at the end, that her mother feared Florence would form a habit of regarding the sermon as something dull and tiresome, which would be a bad thing to get over in after years.

After much thought she suggested to the little girl that she should listen for and count how many times she heard the name of Jesus in the sermon, the Friend to whom Florence had been taken in her infancy, and whom she had been taught to love. This suggestion changed everything. Florence became alert and wakeful,

listened intently, smiling at her mother whenever the Name was spoken, and gradually learned there was something in the sermon that even a little girl could understand. Soon after this their minister was called to enter into the rest prepared for the people of God, and the church was soon full of excitement and anxiety over the selection of another one to fill his place. To all the sermons now preached Florence applied her test with varying success, announcing to her parents after church the different results.

One Sunday the pulpit was occupied by a clergyman, not young, not handsome, with no remarkable grace of voice or gesture, but with an effect that was most remarkable. Mr. Smith, in the front pew, felt, for once that he was a sinner, not Mr. Brown in the next pew, or the poor people who sat in the gallery, and annoyed her greatly by their coughing, and the loud, boisterous manner in which they joined in the hymns. Mrs. Brown, bowed down by the loss of a baby boy, her only child, felt her heart grow lighter as he told of the joys of that happy home, where her darling was waiting. Old Betty, the apple woman, who sat in the gallery, had much ado to keep from clapping her hands, when she heard of all the glories prepared for all of God's children, rich and poor, alike; no more cold, no more hunger, no going out dreary mornings to the stall. She did murmur, "Praise His name," under her breath, and smile at the poor consumptive girl who sat behind her. Near them sat a man with a crimson light from a memorial window falling upon him, disclosing the rags and dirt of his miserable clothes. But as the sermon proceeded, a new idea penetrated his clouded brain; a new sensation stirred his chilled heart. This world, then, was not all; in the other home there was a place for every one, even for him, if he would but believe on the Son of God. Tears coursed down his furrowed cheeks, and he resolved to see that minister after church; he must find out if all this was true; there was life or death for him in the answer.

After the blessing, the congregation quietly dispersed, there was less talking, less commenting upon clothes, less arranging for church meetings and work.

Florence walked along, holding her father's hand, not saying anything herself, only listening to a gentleman that joined them.

"He certainly touched many tender points; made me wince, I can tell you. Mrs. Smith would scarcely speak to me, because she thinks I incline to calling him. But I am afraid it would never do. The man has no presence, is lacking manner, and too simple in his thought and language to meet the taste of our congregation. He will not have the ghost of a chance."

Then he turned off, down another street, and Florence's father asked, with a smile, "What did my little girl think of the sermon?"

"Oh, papa!" she answered eagerly, with bright eyes, and flushed cheeks, "it was beautiful! All that part about heaven was lovely, and I know Mrs. Brown was thinking of little Walter. And, mamma, I could not count all the times he said Jesus, it was again, and again, and again. It was all Jesus. Mamma, don't you think he is the kind of man the Japanese call a Jesus-preacher?"

The next Sunday found Florence in her seat, full of expectation, and longing to hear once more the Jesus-preacher, for with a child's intuition, she had recognized a friend under the plain, homely exterior.

To her disappointment he was not there. The pulpit was filled by another stranger, a tall, handsome man, with a charmingly regulated voice, and graceful gestures.

The sermon was brilliant, at times eloquent; but Florence's face was puzzled, and her eyes were fixed steadily, almost pityingly, upon the preacher.

Nor was it upon Florence alone that the change had fallen.

Mrs. Smith, indeed, smiled approvingly, and was relieved of the little feeling of anxiety which had pursued her through the week; but Mrs. Brown felt, with a shiver, that the atmosphere was colder, and her sorrow more crushing, while in the gallery the expressions of bewildered awe were deeper even than that upon the brow of Florence.

Poor old Betty! in vain she tried to grapple with the long words, and brilliant periods; they had quite the effect of a mental shower bath, and at times she fairly gasped for breath.

Coming out, the same gentleman who had been with them before joined Florence and her parents, and again they discussed the sermon.

"What did you think of it?" the friend asked, with a lurking dissatisfaction in his voice, "an eloquent effort, was it not?"

"Very," responded Florence's father, shortly. "Nothing to disturb sinners in that, eh?" "Not in the least, nor to comfort the mourner, nor cheer the poor. I wonder what Betty Gray thought of it."

"Poor old Betty, she must have been quite overwhelmed. Nevertheless I am afraid they will call him. What do you think?" "Let us ask Florence what she thinks. She has a rule by which she tries all sermons, let her apply it to this. Florence, my child, tell Mr. Harding what you thought of the sermon."

"Oh, papa, I can't talk about it. I was listening, listening for the Name, and it was not in the sermon at all. If he comes what will a poor little girl like me do, for if he will not speak about Jesus, how can I listen," and her voice was very sorrowful.

"Florence was taught this rule by her mother, and it is very simple. She is to listen in every sermon for the name of Jesus, counting how many times she hears it, and trying to understand, as much as possible, of what is said about Him. Last

week her approval was unqualified. It was all Jesus."

"Mr. Harding," Florence said, slipping her other hand into his, and looking up with pleading eagerness into his face, "won't you ask them to take the Jesus-preacher, and not the other gentleman. We little children like to understand something, and Jesus is our Friend. If they take His name out of the sermons there won't be anything left. Please ask them to take the other, won't you?"

"I will indeed, Florence," the friend said, looking down into her eyes. "I promise faithfully to do all that I can to get you the Jesus-preacher."

And he kept that promise, telling the story of little Florence's measure, giving her appeal in her own touching words, and, in spite of some opposition, was successful.

So the vacant pulpit was filled at last, and to Florence's joy, it was filled by the "Jesus-preacher."

In hundreds of cases Hood's Sarsaparilla by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

A Good Reputation

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath." They quickly relieve Coughs, Sore Throat and Bronchial Affections. Price 25 cents. For sale everywhere and only in boxes.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address, Respectfully,

Dr. T. A. SLOCUM, 181 Pearl St., New York

Princeton College.

An examination for admission to the Freshman classes in the Academic and Scientific Departments will be held in San Francisco at the office of Flournoy & Mhoen, 401 California Street, on Thursday, June 23d, at 9 o'clock A. M., continuing through the forenoon of the following day. Catalogues and information will be furnished on application to F. E. Shearer, D.D., 757 Market Street.

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Farm and Garden.

A Curious Tree.

One of the natural curiosities of Hernando county, Florida, is an immense live oak which seven feet from the ground measures thirty-five and one-half feet in circumference; from this height to the top it has but two large limbs spreading out, and at the top measures eighty yards across. On one side of this singular work of nature, is a small orifice from which issues a continual stream of cold air, showing some subterranean connection that is unaffected by what is going on above ground. No matter whether the wind blows east, west, north or south, there is a constant current of cold air from this mysterious cavity.

About Indigo.

Indigo comes from a plant which grows in Asia, Africa and South America. The plant is not exactly alike in these different countries, but it is everywhere very pretty with long, slender green leaves and rose-colored blossoms. The plant grows very tall, often as high as six feet. The coloring matter is found in the leaves, and is made apparent as the leaves dry. When the plant has arrived at the proper stage it is cut off and cast into a sort of vat with other plants, and after being covered with water they are left to ferment. During this fermentation the indigo is deposited in the water. It has to go through several processes before it is ready for market.

Spraying Apple Trees.

This operation for protecting the fruit from the attacks of the codling worm will be extensively practiced during the present season, and it is very important that it be done right so as to effect the desired purpose, and to prevent all risk of harm from poison. Among the careful experiments which have been treid in past and previous seasons, and from which sound advice has been derived, are those of Professor S. A. Forbes of Illinois. Among the essential results which he reports, and which accord with the practice of the best orchardists, are that the results of once or twice spraying with Paris green, before the young apples have dropped upon their stems, have resulted in a saving of about 75 per cent of the apples exposed to injury by this insect. It is not only important that the work should be done early in order that it may be effective, but Professor Forbes wisely emphasizes especially the point that spraying after the apples begin to hang downward is unquestionably dangerous, and should not be permitted under any circumstances, if the fruit is afterwards to be used. It may be well to add that he finds Paris green better than white arsenic on several accounts.

The indefinite directions which have been given in past years prescribe that the spraying should be done as soon as the young fruit is as large as cherries, and some have ad-

vised the performance of the operation when they are the size of peas. The latter would be safe, the former uncertain. After the fruit has begun to hang downward, so that the rain will not wash and remove the poison at the blossom end where the codling egg has been deposited, Professor Forbes has found, by chemical examination, that violent rains have not washed away entirely the poison from that sheltered cavity. If the poison has not entered it when administered late, it would do no harm and no good.

He further remarks that from the summary of the Assessors' reports, the value of the average annual apple crop of Illinois for five years was about \$4,750,000. He is satisfied that 50 per cent of the apple crop of the State is sacrificed each year to the codling moth, and that but for this insect the orchards would yield twice their present income.

Doubtless the loss in the crop of the State of New York is still greater, and when that of other States is added in, the whole amount will obviously reach many millions. The importance of a general use of the most efficient remedy becomes evident. We have given, on former occasions, detailed directions for preparing the spraying liquid, and for applying it effectively to the trees.—*Exchange.*



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THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

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ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

The Beauty of the Lord.

David says in the 90th Psalm: Let the beauty of the Lord our God, be upon us.

What is meant here by "the beauty of the Lord?" Webster tells us that beauty means "an assemblage of graces or of properties which pleases the sight or any of the other senses or the mind; the qualities of an object which delights the æsthetic faculty." Locke says that "beauty consists of a certain composition of color and figure, causing delight in the beholder." Wordsworth's definition is, "A multiplicity of symmetrical parts uniting in a consistent whole." And Coleridge quotes the old Roman definition of beauty, as "Multitude in unity," and adds, "There is no doubt that such is the principle of beauty."

The natural world is beautiful, because there is in it a blending of forms and colors that pleases the eye. Certain faces are beautiful, because the features are harmonious and the expression is intelligent and amiable. The best poems and works of art we call beautiful, because by their fidelity to nature they delight the æsthetic faculty. Above all, moral excellence is beautiful, for we see that it is in harmony with our highest ideal of character.

Thus our definition of beauty covers a wide range. The modest daisy at our feet is beautiful, and so are the faces of the holy angels we see in our dreams. All the forms and colors that we enjoy God created, and he made us with that love of the beautiful which enables us to enjoy them. Hence we conclude that the head-spring of beauty is in the heart that beats on the throne of the universe. We know from the stream that the fountain must be. The beauty of the Lord is not merely that which he has expressed in material form and color, or in the characters of his creatures, but that which he is in himself. God is more beautiful than all his works. Then the prayer of Moses is not for flowers to bloom around him, or for lovely landscapes to gaze upon, or for a graceful form and a goodly countenance; but for godliness in mind and heart, for a character transformed into the image of God, for a spirit in full sympathy and harmony with the Spirit of God.

The beauty of the Lord is the

blending in him of all possible perfections; it is the revealing of a character infinite, and unchangeable in wisdom, holiness, justice, goodness and truth. To our æsthetic taste, fallen and feeble though it is, there is wonderful attraction in such a character. It towers before us like a mountain, snow-crowned, majestic, with silvery streams flowing from its summit on all sides, bordered by emerald forests, or watering fields of grain and flowers. Grand, eternal, immutable, yet loving and beneficent, pure as the snow, yet patient and gentle as the purling rill that meanders through the valley. And it is sweet to know that he who spangles the earth with flowers and flecks the sky with fleecy and roseate clouds is lovelier in himself than the loveliness he creates. Beauty is from God as sunlight is from the sun. Every human face that we admire is but a reflection, distant and dim, of the far-off and ineffable glory! Our artists create nothing, they copy God's models. They transfer to the canvas or carve out of stone some feature of the living panorama that moves over the earth. But how seldom do they realize that what they admire and imitate is but the shadow of the beauty of the Lord as he looks down upon the works of his hands. Wherever that shadow falls flowers must bloom, blossoms unfold, birds flash like jewels in the sunlight and fill the air with song. Yes, in art, as in nature, there is no beauty but of the Lord. And just so far as we follow his teachings we have the pure and true. When we depart from them, we may get up a fashion that will prevail for a time, but it will be supplanted soon by another whose only recommendation is its novelty. The works of genius that abide and command the admiration of successive ages are copied from the works of God. And all the worlds, with their varied harmony and beauty, revolved in his mind before they revolved in space.

And now we may ask, when and how is this prayer answered? Did not Moses expect to have the beauty of the Lord until he died and went to heaven? He connects this petition with one for the blessing of God upon his work. We believe that he sought a present, and not merely a future good. Moses was wise enough to know that godlikeness can begin in this life, and that it must begin here if it begins at all. A Christian character reflects more of God than any other mirror in which men can look. The flowers, trees and streams, the sunshine, the roseate cloud, and the seven hued rainbow reveal his natural attributes. But the new heart, throbbing in the pulses of a new life, reveals his moral attributes. There is nothing on the earth so beautiful as goodness. It is the glory of humanity as it is the glory of God. When Moses on the mount said, "I beseech thee, show me thy glory," the Lord replied, "I will make all my goodness pass before thee." And when he descended next day in the cloud to proclaim his name, he said,

"The Lord God, merciful and gracious, long suffering and abundant in goodness and truth." He did not say, The Lord God who lighted the sun, and kindled the stars, who gave to the earth its manifold forms and hues of beauty. His highest revelation was that of goodness and grace. It was a reflection of this goodness and grace that made the face of Moses shine when he came down from the mount. It was the outbeaming of this divine Spirit that made the face of Stephen like that of an angel when he sat in the council, just before his martyrdom. We all have seen aged Christians who were beautiful in spite of wrinkles and grey hairs. It was the glory of the Lord shining through the dissolving tabernacle of clay. Such beauty is unfading. It is the auroral radiance of the light that "shineth more and more unto the perfect day." But the beauty of the Lord is not thrown over us as a robe. It is kindled within us. It begins with the new birth. It advances with our growth in grace. It will be perfected in heaven. We are to study it in Christ as a sculptor studies a faultless model. We are to try to reproduce it in ourselves as that sculptor toils over his block of marble day after day, and year after year. The beauty that fits us for glory, for the presence of God, and the society of sinless angels, is not won by a few impassioned longings, earnest prayers and spasmodic efforts. It is the result of that faith which works by love, and purifies the heart and overcomes the world. It is secured only by those who "by patient continuance in well doing seek for glory and honor and immortality."

Recording Absentees.

Our telegraphic reports from the General Assembly, state that the Judicial Committee reported sustaining the Synod of the Pacific in its action excepting to presbyterial records in which the names of absentees were not recorded and that the report was adopted. With the meagre details before us, we do not understand how the case, being simply a review of the records, was in the hands of the Judicial Committee. It may be possible that because of the interest in it taken by the editor of the *Presbyterian Journal* who is a member of the Assembly, and because, briefs or arguments on each side were sent up, to be laid before the proper committee, according to an understanding had by interested persons at the last meeting of Synod, the unusual reference was made to this committee, or it may be that the dispatch named the wrong committee. The final decision is the more weighty from the fact that some of our ablest men were found on the other side. Among them were Rev. Dr. Craven and Dr. R. M. Patterson, the editor, already mentioned. The latter has manifested intense, and as THE OCCIDENT thought at the time of the discussion, unfair interest in the

case. He is an able parliamentary and prides himself on being a great ecclesiastical lawyer, and always throws his whole soul into what he advocates. Being in the Assembly to press his cause in person, and having lost it, the only inference is that his cause was weak. In favor of not sustaining the Synod there was the natural prejudice resulting from the many and frivolous exceptions taken to the records of our judicatories. These are so common and often so inconsistent with the Standard or with themselves, that sessions and presbyteries are sorely perplexed to know how best to make records in order to secure the approval of the superior courts. This perplexity led one of our presbyteries at a recent meeting to appoint a special committee to prepare a set of instructions to church sessions to govern them in this duty.

In the particular case that was before the Assembly, the protest of Mr. Roberts held that there is no law of the Assembly or the Synod requiring a record of the absentees. The Synod surely had no specific law, i. e., had nothing more than is contained in the Form of Government and Book of Discipline. The constitutionality involved was the only material issue. On this point we argued that *there is a law*, and here the case is very brief.

Form of Government, Chapter X, Section IX says: "It shall be the duty of the Presbytery to keep a full and fair record of their proceedings," and Chapter XI, Section IV says, "The Synod has power to review the records of the presbyteries and approve or censure them."

It follows, therefore, that the Synod is the proper judge of what is "a full and fair record" and what is not, and that the exception was taken by the Synod of 1885 is not *extra constitutional*.

Again, the Form of Government says, Chapter X, Section X, "The Presbytery shall meet on its own adjournment," etc. and Chapter XI, Section V says, "The Synod shall convene," etc., from which it follows that *every constituent part* is under the obligation thus imposed, and should be called to account for a violation of such obligation. Evidently based on this constitutional principle is the judgment of the Assembly that "Absentees must be called to answer," as rendered in 1825, page 140, and again in 1873, page 506, (See Pres. Digest 1886, page 198-199, 7, a & b). How can absentees be called to account if they are not recorded?

We will look with interest for the comments of the *Journal* on its lost cause. In reply to some taunts of its editor, we reminded it that, "He who laughs last laughs best," and it now seems as if the *Journal* had laughed too soon. We repeat, however, that we are glad that its editor was in the Assembly, where he could give his personal attention to the great constitutional principles he thought involved and jeopardized.

Editorial Notes.

Rev. J. M. Cockins has declined the call of the Woodbridge church.

Rev. Francis A. Horton of the First Presbyterian Church, will take his vacation after the first Sunday in June. He will deliver the commencement oration at Albany College, Oregon, and will visit places of interest in that State and on Puget Sound before his return. During Dr. Horton's absence Rev. Dr. Chapman of East Oakland will supply the pulpit of the First Presbyterian Church.

Rev. Thomas Fraser announces his acceptance of the professorship of Systematic Theology in the San Francisco Theological Seminary. Mr. W. S. Ladd of Portland, has added to his generous gifts \$1,000, to be applied to the salary of Mr. Fraser for the first year. Mr. Fraser has arranged with Professor Alexander to divide the duties of the chair for a season. We congratulate the Seminary on the acceptance of Mr. Fraser, and are glad to announce that his health is much improved.

In a recent article on matters pertaining to our Theological Seminary, we stated that its generous friend, Mr. William S. Ladd, united with the First church of Portland while Rev. Thomas Fraser supplied the pulpit. We are correctly informed that this reception was at a subsequent date, and during the pastorate of Rev. Dr. Lindsley.

The rivalry of the *Examiner* and the *Chronicle*, dailies of this city, is waxing warm. In some respects, like columns of society gossip and sensational exposures, there is nothing to commend. Four pages carefully selected would be better than sixteen mostly trash. But this rivalry or enterprise as they call it has secured for us better daily reports of our General Assembly than ever before came to this coast. Those of the *Chronicle* are evidently prepared by the ordinary reporter and made according to measure.

Sometimes they are grossly misleading, as when they speak of efforts for union between the "old and new" Presbyterians, for the northern and southern churches. Those of the *Examiner* on the other hand have been singularly accurate, but it is not strange, because it secured the services of Rev. H. P. Dunning, one of our ministers, to supervise them. Each paper is now running special trains out of the city to suburban towns. But here the *Examiner* is ahead, having the start for San Jose and Monterey by half an hour, and running the only early train to Sacramento.

We are always pleased and sometimes amused to see how our neighbors view things with which we are familiar. We have lost Dr. Sprecher so recently, that every look, tone and gesture are fresh in mind, while we open the *Cleveland Plain Dealer*, and read about the new pastor of Euclid Avenue Presbyterian Church, discoursing eloquently upon Christian conviction with reference to questions concerning the soul.

He is described as a man of fine presence not more than forty years old, of medium height, his face smooth shaved, with a robust physique, a grip when he shakes hands like a athlete, a bright black eye and while no particu-

lar feature in the least resembles that of the late Henry Ward Beecher, the writer says there is something in the manner of Dr. Sprecher which recalls the great Brooklyn preacher. As he speaks he stands firmly, with head thrown back and gives his hearers the benefit of his thoughts without first referring to a written draft of them. His voice is deep and clear and his enunciation is so distinct that no word is lost to his hearers.

Of course such a man will have plenty of hearers.

The ministers' meeting last Monday was not so well attended as on previous occasions, owing to the absence from the city of many members. Rev. J. M. Cockins presented the sermon delivered yesterday for criticism.

Rev. Wm. Mellen, formerly of Zulu Land, Africa, was present. He went to Africa under the American Board in 1851, and returned in 1875. He delivers addresses for missionary societies and churches, and has maps and picture of the land and people. He addressed the meeting and was listened to with intense interest. Next Monday Dr. Lindsley is to present a system of city evangelization.

Rev. T. J. Curtis, whose arrival from Sydney we noticed last week, preached on Sunday at Stockton, and left on Monday for the General Assembly at Omaha. We have heard of resolutions, both meaning and unmeaning, to accompany departing ministers, but the elegance of the testimonial which Mr. Curtis bears from his people, as exhibited at the ministers' meeting on Monday, surpasses anything we have ever seen. It clearly betokens a most devoted people.

"The Mount of the Holy Cross," a poem that we reprint in this issue, is from a volume by Mr. Jas. G. Clark, published by Messrs. Lothrop & Co., of Boston. "Let Me Rest," also in this issue, is one of his latest poems. Mr. Clark is both poet and singer. He has a charming voice, full of tenderness and sympathy. At times he is marvelous in pathos and humor. He sings and recites wholly from memory and has the rare ability to entertain an audience with his own productions for a whole evening. He is a well known contributor to the *Youth's Companion* and other periodicals, and has given some of his popular concerts at Stockton, San Diego and other places in this State, with great success. We are glad to bespeak for so worthy a Christian gentleman an opportunity to entertain and benefit others.

There comes all the way from Tacoma, W. T., the first number of a two page monthly, to be distributed gratuitously. Its chief use promises to be to set forth the vagaries of Mr. T. L. Nixon, who says:

I tried to live a Christian and love "the orthodox God," but I could not do it. I could not love what I feared. Others may do it if they can, I cannot. I began to think as I heard a friend once say, that my doubts were my most honest thoughts.

San Francisco Y. M. C. A.

All the regular work of the San Francisco Association, which in some departments had been omitted during the sessions of the Convention, has been resumed. such as the noonday meetings,

young men's services, Bible classes, social gatherings for young men, song services, evangelistic meetings on Sunday afternoons, etc. The Convention has been instrumental in arousing new interest in the various departments of the religious work especially, and every effort will be made by the local committee to keep up the interest and to bring as large a number of young men under the religious work as possible.

The Best Carpet Sweepers.

All good housekeepers value a noiseless, substantial carpet-sweeper. One patented and manufactured by Mr. B. Figer of this city, costs a trifle more than any other in the market. We have examined the mechanism of many with care, and housekeepers that we know to be most excellent, have given them practical tests, and Mr. Figer's is superior to all, both in the principles of construction and workmanship. All things considered it is by far the cheapest. All the brushes made in the establishment are samples of honest work.

In Memoriam.

WELLER.—Mrs. Emma Parks Weller, beloved wife of Rev. O. C. Weller, in the city of Los Angeles, March 31, 1887.

Another dear friend gone before: a most loving wife, true mother, devoted daughter, faithful hand-maid of God, passed into the Beyond, to join the innumerable throng—to be with her Savior, and once more clasp in her loving arms the little daughter Olive, who has been waiting there for mamma since January, '86.

Mrs. Weller was a woman of rare excellence, womanly grace, high attainments—both intellectual and spiritual, and a most remarkably unselfish character. With purity of heart and life she walked with God, and all who came in contact felt the sweet influence she always exerted. With all of life and love before her; husband, children, parents, brothers, sister, friends and home, we dare not ask why, but looking heavenward, think of her present peace, and His great love that

"Giveth His beloved sleep."

Born in the State of New York, educated at Rochelle, Ill., she graduated with the Class of '76 from the N. Western University in Evanston, Ill., and being married soon after went with her husband to Dayton, Ohio, where they remained three years. After spending two years in Chicago, they removed to Missouri Valley, Iowa, where Mr. Weller received the pastorate, and afterward held a pastorate at Grand Island, Nebraska. Gradually moving westward, mainly on account of Mrs. Weller's ill health, they came to Pomona in May, '83. Our church at Pomona was blest with her helpful presence two years, and the San Pedro church six months; when it was found she was

failing so rapidly, Mr. Weller gave up his work there, and went with her to Crescenta La Canyada, in the mountains, hoping, thereby, to obtain relief from a disease which seemed to threaten her lungs, and was becoming more serious every day. This failing, they returned to Los Angeles, for better medical aid, and then the hand of affliction came suddenly, taking little Olive to join with the

"Lambs of the Upper Fold."

While in Los Angeles, Mrs. Weller was chosen Corresponding Secretary for the W. Presbyterian H. and F. Missionary Society of Los Angeles Presbytery. Notwithstanding the failing strength, she proved most efficient in her office, and as our President remarked, "The best secretary I ever knew." Full of missionary zeal to the very last, she was an inspiration to all who knew her.

Mrs. Weller leaves a daughter Amy, nearly nine years of age, of unusual promise and understanding of heavenly things; being in constant companionship with her mother, who led her into deeper paths of Christian truth than generally comes to the experience of one so young. May she ever walk in those paths of righteousness, being led into broad fields of usefulness in coming years—following on to know the Lord as her sainted mother has known and loved and honored Him. A little babe too is left motherless, Emma Dorathea; a tender leaflet blown among us, like a petal from a pure white rose which the wind drifts onward—we know not whither, so frail, and yet God holds some destiny for this little one—He knows whither, and how, we leave her in his tender loving care.

Her parents, George H. Parks and Juline H. Parks, who had so recently visited their daughter in her new home at Boyle Heights, returned to Rochelle only two weeks before her death. Her light of life went out so suddenly! Her sister, Mrs. May King, lives in St. Lawrence, Dakota. Her brother, Edward L. Parks, was formerly President of Simpson College, Indianola, Iowa; he is at present Professor of Systematic Theology, Atlanta, Georgia. Her younger brother, Charles H. Parks, is living at Council Bluffs. To these relatives we extend our heart-felt sympathy.

Mr. Weller's sisters and his brothers, have been of great help and comfort in his time of affliction and deep sorrow. He has rested quietly on God's promise of sustaining grace, looking ever to the pitying Savior who was likewise once a man of sorrow.

May God's richest blessing follow our former pastor as he enters new fields of usefulness in the east, and may he have many souls for his hire.

E. C. T.

Dead

SHOT FOR BED BUGS! Dutcher's Improved kills instantly, and remains a trap ready to catch intruders. Use it thoroughly and sleep in peace. DUTCHER'S FLY KILLER.

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Family Reading.

The Song of the Shirk.

With fingers that never knew toil,
With nose-tip swollen and red,
A delegate sat in his easy-chair
Eating the laborer's bread!
"Strike—strike—strike!"
Nor dare return to your work!"
And still, with his swaggering, insolent
air,

He sang the "Song of the Shirk!"

"Strike—strike—strike!"
Till the children are crying for bread!
Strike—strike—strike!"
Till the roof is torn from your head."
It is oh! to have a king,
And dwell away over the sea,
Where Knights and bosses are still un-
known,
If this is Liberty!

Shirk—shirk—shirk—
The duty we owe to man;
Shirk—shirk—shirk—
As only a delegate can!
Fine and assessment and due,
Due and assessment and fine,
Such is the stuff on which delegates
live,
And swagger and drink and dine!

"Strike—strike—strike!"
The delegate passed this way!
"Strike—strike—strike!"
He orders—you must obey!
And ask not the reason why
Nor murmur against their decree,
For none must work when they say
"No!"

In this country of the free!

O men with children dear,
O men with daughters and wives,
It is not the rich ye are starving out,
But your hungry children's lives!
Strike—strike—strike!
To please your masters still,
Ye are slaves to a band of plundering
knaves,
Who will bleed ye as long as ye will!

Shirk—shirk—shirk—
The duty you owe to man,
Shirk—shirk—shirk—
As only a delegate can!
It is strange that laborers choose
As champions of their cause
Men who were never known to use
Anything save their jaws!

—Puck.

A Lamb at School.

THE TRUE STORY ABOUT MARY AND
HER PET.

Most of our young readers will be surprised to hear that the well-known nursery song of "Mary Had a Little Lamb," is a true story and that "Mary" is still living. About seventy years ago she was a little girl, a daughter of a farmer in Worcester County, Mass. She was very fond of going with her father to the fields to see the sheep, and one day they found a baby lamb which was thought to be dead. Kind-hearted little Mary, however, lifted it up in her arms, and as it seemed to breathe she carried it home, made it a warm bed near the stove, and nursed it tenderly. Great was her delight when, after weeks of careful feeding and watching, her little patient began to grow well and strong, and soon after it was able to run about. It knew its young mistress perfectly, always came at her call, and was happy only when at her side. One day it followed her to the village school, and, not knowing what else to do with it, she put it under her desk and covered it with her shawl. There it stayed until Mary was called up to the teacher's desk to say her lesson, and then the lamb walked quietly after her, and the other children burst out laughing. So the

teacher had to shut the little girl's pet in the wood-shed until school was out. Soon after this a young student named John Rollstone wrote a little poem about Mary and her lamb and presented it to her. The lamb grew to be a sheep and lived for many years, and when at last it died Mary grieved so much for it that her mother took some of its wool, which was "as white as snow," and knitted a pair of stockings for her to wear in remembrance of her darling. Some year's after the lamb's death, Mrs. Sarah Hall, a celebrated woman who wrote books, composed some verses about Mary's lamb and added them to those written by John Rollstone, making the complete poem as we know it. Mary took such good care of the stockings made of her lamb's fleece that when she was a grown-up woman she gave one of them to a church fair in Boston. As soon as it became known that the stocking was made from the fleece of "Mary's little lamb," every one wanted a piece of it; so the stocking was unravelled out and the yarn cut into short pieces. Each piece was tied to a card on which "Mary" wrote her full name, and these cards sold so well that they brought the large sum of \$140 in the Old South Church.—*American Agri-culturalist.*

The Story of Moul Head.

It has been proposed to erect a monument to two hundred Covenanters who perished at the Moul Head of Deerness in December, 1679. An appeal for subscriptions has been issued, which gives the following account of the manner in which these martyrs died: "Every one knows the story of Drumclog and Bothwell Bridge. After the defeat of the Covenanters, the prisoners, to the number of one thousand five hundred, were confined in Greyfriars' Churchyard, Edinburgh. Here, for five months, they were kept without shelter or proper food, and with every mark of indignity. Some escaped by climbing the walls, others by bribing the sentinels, and others by signing a bond of non-resistance to the King's authority. Reduced thus in numbers to 257, they were, towards the close of November, 1679, shipped on board a vessel called the *Crown*, of Leith, belonging to William Patterson, who contracted, under penalty, to transport the prisoners to Barbadoes, and dispose of them among the plantations, sea-hazard, mortality, and force of arms expected. Here their case was pitiable. They were stowed in a hold capable of containing only one hundred persons, without proper food or sufficient supply of water. To add to their trials the vessel was delayed for a fortnight by stormy weather, which so increased that on the morning of December 10th, the captain cast anchor on the west side of the Moul Head of Deerness, opposite Scaryating. On that same evening the catastrophe occurred.

"That night of the wreck was very stormy—one of blinding snow show-

ers—and the people of Deerness still tell how heart-rending cries were heard proceeding from Scaryating. The vessel parted her cable, drove ashore, and struck upon an outlying rock. When she struck, the prisoners begged that the hatches, which had been battened down by the captain's orders to prevent their escape, should be unfastened that they might have a chance of their lives. It is related that this was refused, but that after the crew had left the vessel, one or them, more humane than his comrades, returned and opened them. And then, by laying planks between the vessel and a rock which juts out from the shore, some fifty of the unfortunates made good their escape. The remainder perished, and of the survivors, some returned to their native country, but the majority preferred to remain in Orkney where their descendants are to this day." The spot where it is proposed to erect the monument is at Scaryating, where there are several graves still discernible.

Some Stray Flowers.

BY REV. FREDERICK R. MARVIN.

II.

ANGELS IN GETHSEMANE.

When the soul has learned to put self aside and to say, "Not my will, but Thine be done!" its Gethsemane is peopled with angels, and the bitter cup is changed into a blessed sacrament of peace.

AFTER THE TRANSFIGURATION.

When our Savior descended from the mount of transfiguration it was to rebuke a demon and cure an epileptic. Let us distrust every transfiguration that does not leave us with a healing touch for a human sin, sorrow, trouble and infirmity.

THE OPEN ROSE.

A little one, beautifully robed for burial, had been placed in its coffin with an unopen bud of the Rose of Sharon in its tiny hand. An hour later the unopened bud had become a full-blown rose while in the cold hand of death. How many beautiful flowers of faith, hope, love and charity bloom in our hearts as gifts from the dead!

OPPORTUNITY IMPROVED.

Wonderful is the large and rich culture that comes to even the most sterile personality when every opportunity is improved and every power systematically developed. Although the area of Egypt capable of cultivation is about sixteen thousand square miles, only half the area of Ireland, yet Egypt was in the time of the Pharaohs one of the granaries of the world. Ordinary qualities of mind and heart may be cultivated until the desert blossoms as the rose.

FORGETTING.

Much has been said about the cultivation of memory, and various systems for strengthening that faculty have been devised. I wish some one would discover a sure method of forgetting. I desire to efface from memory a thousand or more words or deeds that cause me pain, and do

me harm. I have repented of sins I should be in less danger of repeating, could I lose all memory of the transient pleasure experienced in their commission. I should like to forget injuries I have received and forgiven, but that constantly appear before my mental vision to chill kindly feeling toward those who have wronged me. I should like to forget faults in others that I cannot hope to correct. Most of all, I long to forget myself in the blessed service of my heavenly Father.

THY NEIGHBOR.

"Thou shalt love thy neighbor as thyself!" Is there on earth a soul that obeys that divine injunction? It is not enough to feel kindly toward men. It is not enough to help them when they are in distress. "Thou shalt love thy neighbor as thyself!" Thy neighbor is whatever man can serve thee or be served by thee. He may live in Europe, Asia, Africa or America—it matters not, he is thy neighbor if his life touches thine. Thy neighbor may be a murderer, a thief, an outcast or a drunkard—thou shalt love him or her as thyself. Hard command, and yet divine! Jesus complied with its spirit when he prayed, "Father forgive them; for they know not what they do." My soul, tread thou in the footsteps of thy Savior, and follow him even though it be at a great distance.—*N. Y. Observer.*

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MONTHLY TOPICS.

FOREIGN MISSIONS.

June Africa

July Indians Japanese and Chinese in America

August Papal Europe

September Japan and Korea

October Persia

November South America

December Syria

How Can We Interest Young

People in Foreign Missions?

In this age of schools without Bibles, homes without Christians, Sabbath schools without observances, and isms without number, what can we do to interest the young in missionary work?

Some of us are mothers, our hearts overflowing with love for the Master, and we earnestly desire to extend his kingdom to the uttermost parts of the earth. We talk of nothing else at home, hoping thus to awaken a corresponding love and enthusiasm in the young hearts that surround our happy hearthstones; still the dear ones look far away over our heads, out of the window, and fall in love with the dazzling brilliancy of God's great earthly kingdom, perverted as it is from the ways of righteousness and justice into crooked paths of sin and immorality. Have we done all that we could do to protect their young lives from the contaminating influences of irreligious companions? Have we, when talking and reading with them, taken care to present this one topic of all topics in an attractive form, teaching them, by precept and example, that God permits us here to live in the blessed hope of eternal life? "Whatsoever a man soweth that shall he also reap." Did we sow to the flesh, or to the spirit, ere our child had seen the light of day?

Those of us who are not blessed with children of our own, long with an intense yearning to draw every youth away from the dangers that beset him, into the fold of the Lamb. How can we reach those over whom we thus yearn? How can we best convince them that life is worth the living only when we have learned to live for others? That if we would be Christlike we must be willing to sacrifice even life, if need be, in order to bring our fellow-creatures into communion with the Father? When they have once solved this mystery and announced their willingness to be led by the spirit, then they will seek eagerly for light, and, having

found it, will delight to do their Savior's bidding. It will be no cross to them to lay aside the great weights that have hung like millstones about their necks, dragging them down, down, down into the whirlpool of fascinating worldliness until they have become so stunted in growth and so hardened to the softening influences of the higher instincts that they can sneer at the very thought of Christianizing nations. Here again we ask, "How can we interest the young in the missionary work?"

Let us take it for granted that a child is well-born, (for I believe in heredity), and that the first few years of its life have been spent with parents who realize the importance of teaching the first lessons of obedience, truthfulness and sincerity. At the proper age my little man or miss is sent to Sunday school, where an earnest, praying, faithful teacher supplements the mother's home-training, and the work of evangelizing that child progresses with every indication of great future usefulness. Then comes the age when children are so susceptible to the varying influences of their companions, and almost before the mother suspects any change in her child, he has been so weaned from her that the word of warning, all too late, falls upon ears so deaf, and a heart so hardened, that no apparent impression is made.

We outside workers are now called upon to exercise our ingenuity; we are expected to bring these children into missionary societies, sewing circles, and societies of Christian Endeavor; and if we fail to accomplish as much as we had hoped, we are sometimes blamed and made sorrowful by seeing the children withdraw from the society because they do not like the leader. Are they working for the leader? Do their mothers teach them at home that the president of their little band is to be worshipped, or not to be worshipped? Or are they taught that this is one of Christ's ministers sent to help them in their efforts to grow in grace, and to show them how to do for others, remembering that Christ said: "Whatsoever ye have done unto one of the least of these my brethren, ye have done it unto me?" Ah! mothers, ye take upon yourselves great responsibilities when ye accept one of God's gifts in the form of a living soul! The soul is but a temporary guest in its tabernacle of clay, and it is your duty and high privilege to aid in fitting it for an everlasting abode above.

I acknowledge that there is a great difference in women, and certainly all are not equally well adapted to lead mission bands. I would therefore be sure that just the right leader is secured, almost preferring not to form a band rather than run the risk of creating a distaste for missionary work. Be sure that she is strong in character, with the faculty of acquiring and holding the respect and love of young people. Nine times out of ten she will first interest the society in fancy work or sewing

of some kind, taking care that it all can be turned to some charitable object in the end. Then by degrees, she will interest the owners of the busy hands in some particular family, perhaps. She will obtain exact measurements of each individual of that family, and see that a nice Christmas box is prepared for them. Think you these girls will not be eager to hear every word of the letter that is sent them in acknowledgment of the receipt of that box? The die is now cast, and interest is easily awakened in other far away families, who have forsaken all that is dear to them at home, to preach the gospel to heathen nations. The benighted nation will, in turn, claim attention, and finally this little band of thoughtless but active workers has found something to do, and each member looks forward to the afternoon of their meeting with feelings of love, and an impatience to talk and hear more about this absorbing topic.

The one great secret of this progressive work lies, it seems to me, in this: From infancy to manhood we pass through successive stages of development, and what is food for us at one station is poison at another. We cannot feed the maiden on the same simple food that nourishes the infant, nor can we hope to interest her with the same baby stories that make the little one clap her hands in ecstasy. We must continually watch for the periods of transition, and suit the diet to the requirements of the child. When the little ones become too old for our children's bands, they should be promoted into young peoples' societies, or, if need be, organize a new band for themselves. The leader of this intermediate society should be older than the majority of its members, and upon her rests the responsibility of holding and increasing their numbers. She should choose topics for discussion, assign parts to certain individuals from meeting to meeting, and be prompt in attendance at all gatherings. Much importance attaches to opening and closing meetings on time, although this is often a difficult matter to manage. If girls find that one hour means two hours, and that prompt attendance means long waiting and consequent delay in getting home, they will soon tire of trying to be missionary workers.

True Christian principle and religious home training are the very best aids to success in any undertaking, but these we cannot always find. Still we would not faint by the way. Would we do God's bidding, we must take the material he sends us, and pray and entreat and labor, and labor and entreat and pray, never once faltering in the path of duty, but always looking straight forward in full faith believing in the promises of Christ, and expecting nothing in return but the blessed assurance, "She hath done what she could."

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Our Churches.

ST. JOHN'S, S. F.—Rev. R. M. Stevenson, of Bozeman, Montana, preached on the Water of Life in the morning, and there were no services in the evening. Mr. Stevenson is a nephew of Elder Stephen Franklin. The latter received warm congratulations on his first appearance in the sanctuary since his severe illness.

BEAUMONT, CAL.—On Sabbath, the 8th inst., Mr. R. T. Jenkins was installed elder for three years. J. J. McCoy was elected also, but declined to serve.

The new wing, built to accommodate our increasing audience, is now occupied, but like the original building remains unplastered. We are still in debt, yet on the second Sunday of the month we took a collection for our Board of Church Election and forwarded it to New York. The session arranged for a collection at morning worship for each Sabbath. The first to be for the Sunday school, on the second Sabbath for one of the Boards of the church, the other two Sabbaths to be for the local church, so we have gotten on the harness of systematic beneficence to this extent at least.

Real estate is booming here as elsewhere in California. A new town is born almost daily, and our Board of Home Missions is making an *immense mistake* in not giving us at once a synodical superintendent for this part of the State. What can we say that will enable our brethren to understand the great interests at stake just now in this section? We must soon create two or three new presbyteries and a synod. We cannot afford to delay longer. It is as wonderful as the stories of the "Arabian Nights," so much so it is difficult to realize it.

We have in this beautiful valley room for several thousand people, and we would like to share our good things with your readers who think of making a change. We have some fine opportunities here for business openings, and I will answer any letter containing a stamp.
A. J. C.

TWO ROCKS, CAL.—The communion was administered at Two Rock church last Sabbath, May 15th. The pastor preached from the last clause of the tenth verse of the forty-eighth Psalm, "Thy right hand is full of righteousness."

We had the pleasure of receiving four upon profession of their faith; three of them young men, heads of families, just starting out in life.

The church is in a prosperous condition, and has a band of good working elders, always ready to assist the pastor in every good work.
H. G.

RIVERSIDE, CAL.—The preliminary steps are being taken for this new branch of our beloved church, and very soon an organization will be established in the village proper of our great city. You will remember that the city of Riverside covers an area of fifty-six square miles. The Arlington church is three and a half miles from the center of the village. The population is fast flowing in, hence the necessity of a second Presbyterian church. Rev. J. B. Stuart, D.D. of Des Moines, Iowa, has been sent here by the committee on Home Missions, and for two Sabbaths has preached in the pavilion to large

audiences. About thirty signed the petition for organization, and it is thought at least thirty more will be ready to enter the new church. The prospect seems very flattering, especially under such a leadership as that of Dr. Stuart. He is a man of rare pulpit power; style fascinating, unique and original. He holds his audience spell-bound from the very first utterance, and the only regret of the hearer is that he gets through too soon. He has consented to take hold of Riverside work and by God's blessing it will be a success from the very start. The only building available is the pavilion, and it is too large for present necessities. Steps will be taken at an early date to secure a suitable lot and erect thereon a large church edifice. Presbytery has felt for some time that this work ought to be commenced, but somehow we did not have the right man for this special field. We believe now that the Lord has sent Dr. Stuart and it is time to go ahead. Pray for this child that she may grow to be a power in South California.

Since the above was written we learn that the new church was organized last Sabbath. It has purchased a \$6,000 lot on the corner of Tenth and Orange streets, and will erect a new building during the summer.

KAWEAH, C. P.—The Kaweah congregation at Antelope, Tulare Co., since their recent gracious revival, have purchased a large hall, removed it some distance into their neighborhood and refitted it into a commodious church. For many years they have worshipped in a school house.

A promising Sabbath school was lately commenced in a new country district, about eight miles north-east of Visalia.

Rev. H. Pascoe of Visalia, is holding a revival meeting at Elbon Creek, about four miles from town. Along with the great interest in immigration and real estate seems to have come a new zeal in religious matters.
E. A. C.

ARLINGTON, CAL.—The new pastor, Mr. Henry B. Gage, was installed on Wednesday, May 4th.

The church edifice was well filled with its members and quite a number of representatives from the sister churches at Riverside, among whom were pastors Button of the Baptist church and Gilian of the Methodist church, who sat on the platform and took part in the introductory exercises.

The house was elaborately and tastefully decorated with roses, so rich and profuse as to seem like a rainbow of light and beauty about the pulpit, and distilling their sweet fragrance throughout the building. Rev. W. J. Chichester remarked he had never seen anything so rich except the Flower Festival.

Rev. Mr. Chichester, pastor of the large First Presbyterian church of Los Angeles, presided and preached the sermon from Matt. 13:3 "Behold a sower went forth to sow."

After the sermon Mr. Gage went forward and gave consent to the constitutional questions; and by uplifted hands the church and congregation gave assent to the questions asked of them. Mr. Chichester then, on the authority of presbytery, declared the pastoral relation established.

After the installation prayer a charge was given to the pastor by Rev.

Wm. Donald, who based his address very pertinently upon the words of our Savior: "Therefore every scribe [or pastor] who is instructed into the kingdom is like unto a man that is an householder who bringeth forth out of his treasure things new and old."

He closed with an earnest appeal to faithfulness, watchfulness and prayer, and pointed to the glorious hope, "They that be wise" (or as it reads in the margin) "They that be teachers, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

A charge was then given to the congregation by Dr. J. B. Stewart, in place of Bro. Ellis, who was absent in San Francisco.

Dr. Stewart's address was pungent and pointed and shot straight at his hearers.

After singing an installation hymn the benediction was pronounced by the pastor and all the congregation came forward and gave the newly-constituted pastor a warm welcome and many kind words of love and sympathy and appreciation.

The entire service was in harmony with the beautiful California moonlight night, and with the mutual sympathy and fellowship which exists between the pastor and the Arlington church.

Religious News.

Rev. J. M. Worrall, D. D., of New York, has been elected President of Center College. Dr. Worrall is well known in Kentucky, having been pastor of the church in Covington many years, and if he were to come, it would be very gratifying to his former co-laborers and many friends.

CALLS ACCEPTED.

Rev. J. C. Barr, to Dillsburg, Pa.
Mr. E. F. Johnston, to Leetsdale, Pa.
Mr. R. F. Smith, to Pleasant Unity, Pa.

Rev. R. W. Beers, from Elkton, Md., to Corry, Pa.

Rev. C. B. Wakefield, from Cochran, to Greenville, Pa.

Mr. D. W. Parks, to New Richmond and Munroe, O. Presbytery will meet at New Richmond June 2, at 3 P. M., for the ordination and installation of Mr. Parks, if the way be clear.

INSTALLATIONS.

Rev. Robert Boyd, at West Elizabeth, Pa., May 3.

Rev. H. D. Northrop, at Ridley Park, Pa., April 26.

Rev. Joseph Vance, D.D., in the Second church Chester, Pa., May 1.

The Presbyterian Board of Publication has chosen Rev. E. R. Craven, D.D., to succeed the late Dr. Dulles as its Corresponding and Editorial Secretary.

Dr. Craven was born in Washington, D. C., graduated at Princeton College and Theological Seminary; was pastor of the Reformed (Dutch) church, Somerville, N. J., and has served the Third Presbyterian church of Newark, N. J., since 1854. He has always been prominent in church councils, and prepared the plan for work among the Freedmen, which has been followed so successfully for twenty-two years. He also took a leading part in revising the Book of Discipline. In 1885 he was elected Moderator of the General Assembly, which met that year in Cincinnati.

Rev. T. D. Witherspoon, D.D., pastor of the First Presbyterian church, Louisville, Ky., was chosen to fill the "Per-

kins Chair of Natural Science in connection with Revelation," prospectively enlarged so as embrace within its scope the general subjects of Christian apologetics in the Columbia Theological Seminary.

The First Presbyterian church in York, Pa., has been building a new manse, and its formal opening occurred Saturday evening, May 7th. Dr. Cattell made a prayer invoking a benediction upon the new house and the dwellers therein, and the people gathered around Dr. Niles and the happy mistress of the manse and heartily congratulated them.

The Presbytery of Philadelphia invited the General Assembly of the Southern Pacific church to hold its meeting in 1888 in Philadelphia, and the authorities have tendered the use of their church building to the Assembly while in session. These invitations are issued heartily, with the hope that the Centennial year may witness the gathering in Philadelphia of all the representatives of the Assembly formed in this city in the year 1789.

Dr. Happer, the veteran missionary in China, who has taken upon himself the task of securing the endowment of a Christian college in Canton, is meeting with encouraging success. He has received a subscription of twenty-five thousand dollars from some one not named, for the founding of a Professorship in the new college—a gift which has greatly cheered the heart of the missionary in his laborious task.

On the first Sabbath of May a communion service held in the North Presbyterian Church, Omaha, Neb., Rev. William R. Henderson, pastor, at which twenty-three new members were received. On the same day the Dodge Street Presbyterian church, Rev. W. J. Harsha, pastor, held its communion service and admitted twenty-six persons to its fellowship.

The fifty-first anniversary of Union Theological Seminary, New York, took place May 9th and 10th. The graduating class contains fifty-one members. This institution was never doing more useful work than it is now.

At a recent communion at the Presbyterian church of Abilene, Kansas, Rev. J. L. McKeekan, pastor, sixteen persons were added to the membership.

Dr. Alfred Emerson, Fellow of Johns-Hopkins University, at present on an Archaeological expedition in Greece and Italy, has been elected to the chair of the Latin Language and Literature of the Miami University, Oxford, Ohio. Dr. Emerson is the son of Professor E. Emerson, of the Presbytery of Carlisle.

On Easter Sunday sixty new members were received into the Presbyterian church, Bement, Ill., of which the Rev. John Barbour is pastor.

The University of Pennsylvania sent out recently, a large class of graduates from the medical department. Among these was Henry W. Cattell, who received a prize of thirty dollars, given for the best record of Anomalies found in the Anatomical room. Dr. Cattell is the son of Dr. W. C. Cattell, Secretary of the Board of Ministerial Relief.

The first ballot for moderator of the Assembly was as follows: Dr. Welch, 88; Dr. Holmes, 78; Dr. Stewart, 18; Dr. Henry, 91; and Dr. Smith, 147.

Summary of the Statistical Report—Presbytery of Los Angeles.

Elders, 90; Deacons, 9; Added on Examination, 281; on Certificate, 667. Total communicants, 2,333; Adults baptized, 103; Infants, 74; Sunday school members, 2834.

Contributions to Home Missions, \$2,544; Foreign Missions, \$1,844; Education, \$5,840; Publication, \$46; Church Erection, \$1,226; Relief Fund, \$669; Freedmen, \$1,296; Sustentation, \$8; Aid for Colleges, \$396. Total in these columns, \$13,896; also General Assembly, \$407.59; Miscellaneous, \$1,190. All together \$55,892.

The largest churches are Los Angeles First, 564; Pasadena, 162; San Diego, 136; Orange, 135; Santa Ana, 118; Arlington, 116; Santa Barbara, 105.

Notable additions on examination are in Los Angeles First, 106; Orange, 17; Santa Ana, 14; Pasadena, 21; Los Angeles Third, 15; Arlington, 11; Los Nietos (Spanish), 11 and San Diego 11. On certificate, Los Angeles First, 209; Pasadena, 60; San Diego, 54; Pomona, 44; Los Angeles Second, 36; Santa Ana, 36.

The contributions to the Boards show large increases; to Home and Foreign Missions more than doubled, to Church Erection more than trebled, and to Relief Fund more than quadrupled. Nine of the thirty-six churches are now self-sustaining. Ten have settled pastors. The roll includes fifty-one ministers, and there are six others on the field not yet enrolled.

ROBERT STRONG,
Stated Clerk.

Obituary.

Mrs. M. A. Dealy of Columbia, Tuolumne Co., departed this life April 6th, 1887. For thirty years she had been a faithful worker in the cause of the Master in Columbia, Cal.; much of the time as Sunday school Superintendent. The prominent characteristics of her life were conscientiousness, a high standard of Christian living, zeal and fidelity in every good work in the church. Her loss seems to us irreparable; but her work was done, and the example of her pure devotion and noble life will stimulate others to carry on what she left undone. Touching resolutions, in memoriam of her were adopted by the Tuolumne Co. S. S. Association at its late convention.

A. H. C.

Y. W. C. T. U.

The Gospel Temperance meeting in Irving Hall last Sunday afternoon was well attended. There was good music, and addresses by Wm. H. Barnes, of this city, and W. Jennings Demorest, of New York city. The speakers are both newspaper men, and are not only able and popular but are constant and persistent in temperance effort. Mr. Demorest thinks however that temperance is too weak a term to apply to the work needed, and like all true reformers, is a radical in his line. He offers a series of elegant medals as prizes for work done for prohibition. He has compiled a book of extracts on the subject, from our ablest orators and writers, and the selections for the contests are made from this book. Any one under twenty-one years of age may compete. The medals are silver, gold and diamond. The winners of silver compete for gold, and the winners of gold for the diamond medal. He publishes choice temper-

ance literature also, which he offers to sell at the rate of ten one-page tracts for a cent. The meeting will be addressed next Sunday at 4 P. M., in the same Hall, 139 Post street, by C. N. Guilding.



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Dublin, June 6, '86.

R. FITZPATRICK.

CHAPTER II.

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Nearly cured me;"

The second made me as well and strong as when a child,

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My husband was an invalid for twenty years with a serious

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And many more are using them with great benefit. "They almost do miracles."

—Mrs. E. D. Slack.

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Ex. 16:4-12.

Lesson X.

June 5.

GOLDEN TEXT.—*Jesus said unto them I am the bread of life.*—John 6:35.

TIME.—B. C. 1491, early in May, a month after leaving Egypt.

INTRODUCTORY.

When the Israelites had crossed the Red Sea and their enemies had been drowned they chanted a song of praise for the great deliverance. The song was probably composed by Moses himself, and in this praise service Miriam, the sister of Moses, took an active part. After this song on the shore, the host took up its march. It is supposed that they were in the vicinity of Ayun Musa, or the Wells of Moses, when the song was sung. These springs are about seven miles from Suez. Thence their course lay to the south, through the wilderness of Shur or Etham. After three days they arrived at Marah. Here they found water, but it was bitter and unfit to drink. The people now murmured against Moses, and at the Lord's command he cast into the fountain a tree which was pointed out to him, and the bitter waters were sweetened and made fit for use. From Marah the host moved forward again, their next halting place being Elim, where they found "twelve wells of water and three-score and ten palm trees." After Elim there was an encampment by the Red Sea (Num. 33:10) not mentioned in Exodus, and then they came to the wilderness of Sin. Here again the people murmured, this time because their supply of bread was failing.

EXPLANATORY.

4. Then said the Lord unto Moses, *Behold, I will rain bread from heaven for you.* This was the Lord's answer to the people's ungrateful murmurings. So far as we are told, the Israelites had not prayed to God in their trouble, and yet he was not forgetful of them. The description of the bread promised shows that the supply would be supernatural. It would not come from the earth, by ordinary growth, but from heaven; that is, it would be God's direct gift. A certain rate. "A day's portion." The quantity was afterward prescribed. See ver. 16. That I may prove them. The test seems to have been chiefly in the way the provision was to be given—not in great supplies at once, but in daily portions, thus requiring constant faith and dependence. Whether they will walk in my law or no. The whole wilderness course was a time of probation and spiritual discipline for the people of Israel.

5. *On the sixth day they shall prepare that which they bring in.* The manna was not eaten in the form in which it was brought in. It was first bruised in a mortar, or ground in a mill, and then baked into bread. *It shall be twice as much.* They should collect and prepare a double quantity, as stated in ver. 22.

At even: The evening of that day, when the quails were sent for their food (ver. 13). *Then ye shall know that the Lord hath brought you,* etc. Moses assures them that they should soon have evidence that it was Jehovah who had brought them out of the land of bondage.

7. *In the morning, then ye shall see the glory of the Lord.* This refers to the manna which was found the next morning. "This very evening ye shall learn that it is Jehovah who is redeeming you, when ye see the quails covering the ground; and to-morrow morning ye shall learn the glorious character of God, his majestic power and goodness in providing for the wants of his people, when ye find the ground covered with bread." *He heareth your murmurings against the Lord.* Often now our complaints against men are complaints against God.

8. *This shall be:* You will know that God hears your cry, and you will see the glory of God.

9. *Come near before the Lord.* Into the presence of the pillar of cloud, through which "the Lord's glorious presence was manifested, and which for the present constituted the Shekinah, or habitation of the divine Majesty."

10. *The glory of the Lord appeared in the cloud.* That is, the Shekinah appeared in a new aspect. An unwonted glowing fiery brightness appeared in the guiding pillar.

11. *And the Lord spake.* Rather, had spoken, as related in the previous verses.

12. *And even ye shall eat flesh.* That very evening, "between the evenings," from three o'clock till sunset, six o'clock, a great flock of quails came up and covered the camp. This was the common quail. It migrates in immense numbers in spring from the south. It is nowhere more common than in the neighborhood of the Red Sea. When exhausted by a long flight, it is easily captured, even with the hand.

Ver. 12. The manna came the next morning as promised.

The word is from the Egyptian. Man, the equivalent of manna, and man-hut, white manna, occur upon the monuments as designations of a substance which resembled the manna of the Israelites in the size, the form, the color, and the taste of its particles. In other respects it differed; but the resemblance was so great that, when the miraculous bread from heaven was first seen, the people exclaimed, it is manna.

The manna was "a small, round thing, as small as the hoar-frost upon the ground." "It was like coriander seed, white, and the taste of it was like wafers made of honey."

The manna of to-day is a gummy substance, which exudes, either naturally or in consequence of punctures by certain insects, from the tender twigs of certain trees, and drops down upon the sand or leaves beneath in tiny flakes or grains, which, when the manna is pure, are white. There are many kinds of trees which produce the substance;

but the most prolific shrub in the peninsula of Sinai is the tamarisk. It often falls upon the ground, and is gathered both from the tree and from the earth. It melts in the sun, but may be kept in a cool place for an indefinite time. It has the flavor of honey. It is abundant in rainy seasons: many years it ceases altogether. The whole quantity now produced in a single year does not exceed six or seven hundred pounds.

The manna of Exodus was miraculous; for (1) it was not found under the tamarisk tree, but on the surface of the wilderness, after the disappearance of the morning dew. (2) The quantity which was gathered in a single day far exceeded the annual produce at present, and probably at the time of Moses. (3) The supply ceased on the Sabbath day. (4) The properties differed from the common manna: it could be ground, baked, and in other respects treated like meal. It was not used merely as a condiment or medicine, but had the nutritive qualities of bread. (5) It was found after leaving the district where it is now produced, until the Israelites reached the land of Canaan.—Cook. (6) It putrefied when kept, while the natural manna may be kept a long time. (7) It appeared at all times of the year, and not only in May and June like the natural manna. (8) It was so different that the Israelites, when they first saw it, knew not what it was (ver. 15), "and it certainly looks as if the tree manna, which has always been well known, could not have been so great a wonder to the Hebrews as to have required a sample to be preserved to future generations" (vers. 32-34.)

PRACTICAL.

Here are found the various experiences of the beginnings of the Christian life. They were disappointed in finding deserts, where they hoped it would be all Elim, with its wells of joy, and palm-trees of rest and peace.

These varied experiences are a part of the training necessary for taking possession of and enjoying the promised land.

How soon we forget God's past deliverances and mercies, as the Israelites murmured at their trials only a few days after they sang Moses' song of triumph.

The complaint is as old as literature, that the former times were better than the present; and it has always been as false as the murmurings of these Israelites.

Out of what poor material, debased by long slavery, ignorant, weak, short-sighted, faithless, complaining, God sometimes makes his saints.

God cares for our bodily wants as well as our spiritual.

God answers our prayers, and gives us the needed help, although we express our needs in a very unworthy way.

God brings us out of every difficulty into which he leads us in the way of duty.

The greatest need of man is bread

from heaven. God has given us this true bread in the Lord Jesus Christ. He supplies every want in this wilderness world. He is the manna, and the wells of Elim.

This heavenly bread (1) must be sought by each one for himself. (2) It must be renewed day by day; (3) sought early. (4) There is abundance for all. (5) It satisfies all the wants of the soul.

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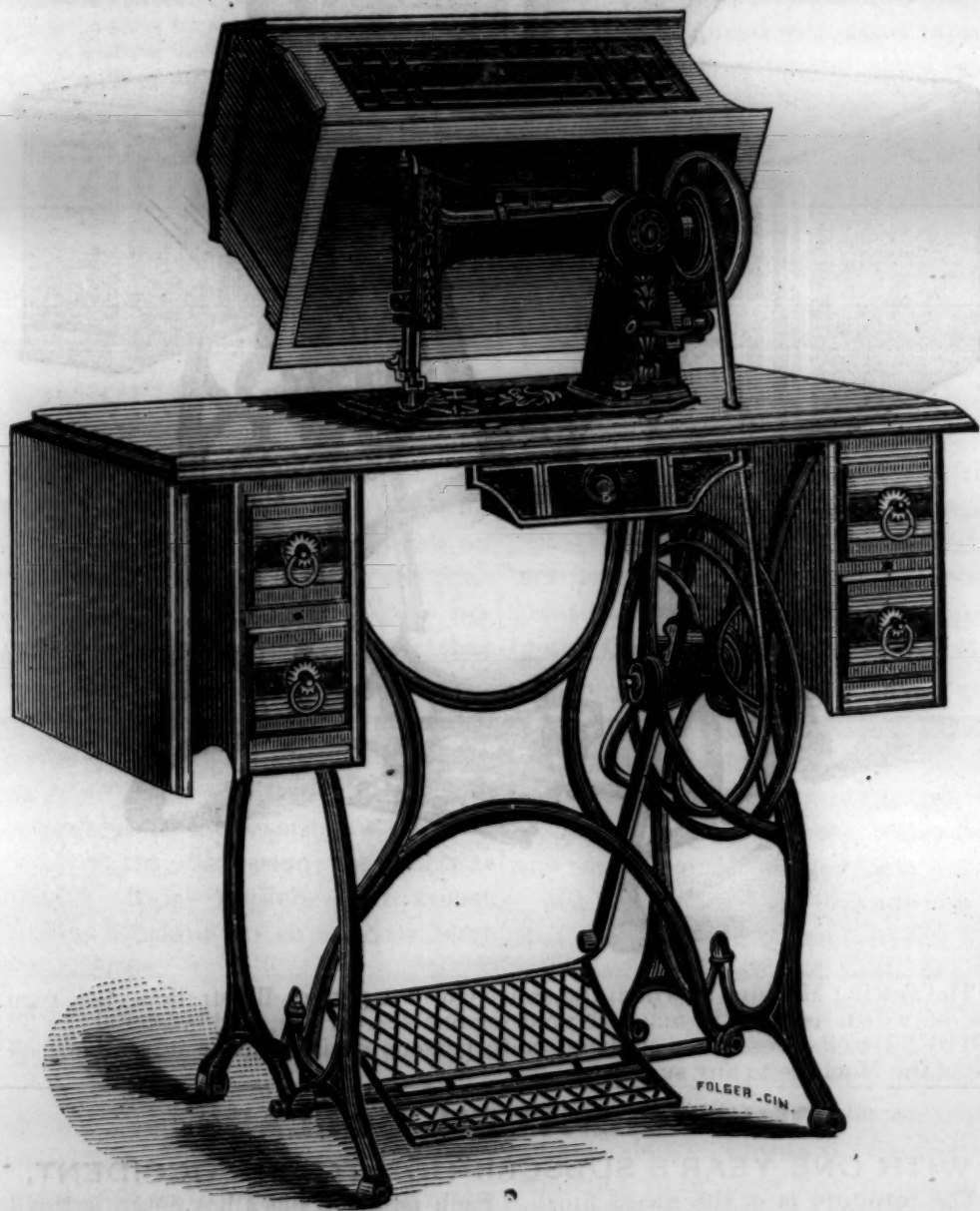
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CALIFORNIA.

News of the Week.

A large meeting was held at Woodland in the interest of the proposed railroad from Woodland through Capay Valley, Lake and Mendocino counties, and a committee of five were appointed to confer with the Southern Pacific Company upon what terms they will inaugurate the work to make Woodland the starting point....The Santa Clara County Women's Christian Temperance Union held its annual convention at Gilroy, Thursday and Friday. The attendance was good and the proceedings rather harmonious. Mrs. H. B. Ladd of Gilroy was chosen President for the ensuing year....The fish hatchery at Tahoe, constructed by Commodore Todman, is about to commence active operations. Spawn will be taken next week and it is expected that 1,000,000 young fish will be put into the lake this season. Captain Frasier has charge of the work....Dr. A. B. Stuart, a prominent physician of Santa Rosa, and member of the Baptist church, had a stroke of paralysis and is dangerously ill....The real estate boom has struck Sacramento....The Treasury Department at Washington has confirmed the purchase of a lot 140x247 feet, at the corner of Main and Winston streets for \$28,000....A fine hotel is to be built near National City, San Diego county....Yuba and Sutter counties are working up an immigration movement....The recently found coal deposits in San Luis Obispo are attracting much attention....The Southern Pacific has the road graded and ties laid as far as Lincoln, fifteen miles from Santa Barbara....A large portion of the bridge across Columbia slough, between Portland Or., and Vancouver, fell yesterday. The bridge is a mile and a quarter long, and about one-quarter broke down....Considerable credence is given to a report at Los Angeles that Jay Gould has purchased Rattlesnake Island at San Pedro....The Marshall Monument Committee will visit Coloma on the 31st inst., and arrange for the erection of the memorial to J. W. Marshall, the discoverer of Gold....An American vessel has been prohibited from even buying provisions in a Canadian port....A sheet of tin, the first ever produced in the United States, was manufactured near Youngstown, Ohio, last week....Healdsburg, Cal., has secured the Brigade encampment....At a meeting of the local Queen's Jubilee Committee, Rev. Robert Mackenzie, D.D., was selected to be the Orator of the Day. The music will be furnished by a chorus of 250 voices....About 148,000 feet of sugar pine lumber, a considerable portion of which was to have been shipped for use in the new Hotel del Monte, was destroyed by fire at Greenhorn Creek, Nevada county....An earthquake at Lakeport, Cal., May 23d, lasted three second and cracked two large plate glass windows in the Farmer's Savings Bank and did other damage....Miss J. Clinton Jones, a teacher in Fresno, recovered \$1,000 damages from Rev. D. O. Kelley, an Episcopal clergyman, who repeated remarks concerning her character and debarred her from communing in his church.

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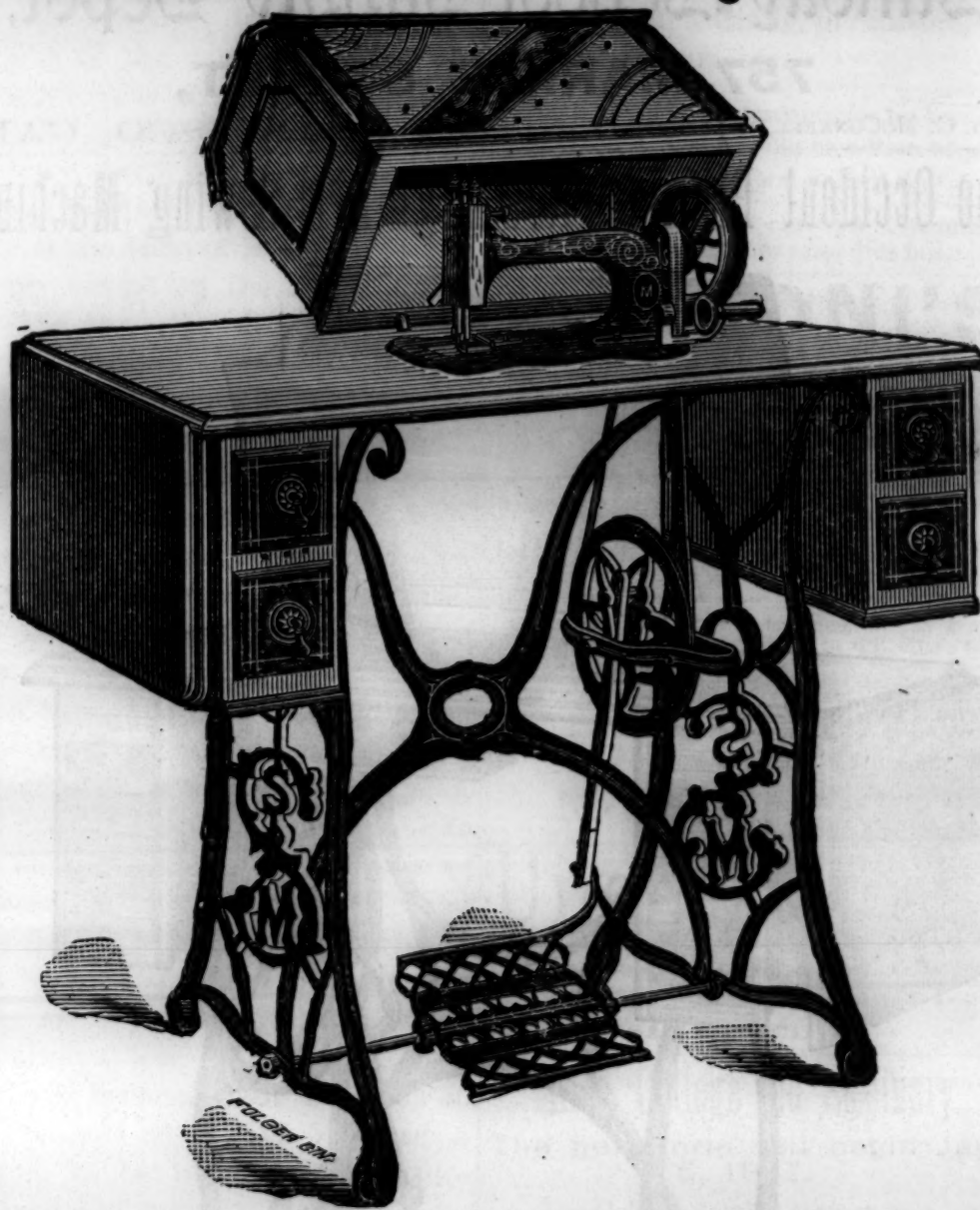
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